

# Zion's Herald.

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## Zion's Herald.

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### THE DEAD SECRETARY.

Rev. Alfred J. Hough.

I.

Peck dead! Is it true? Then the loss is great,  
And tears will fall as we sadly sing,  
For he was a son of our Green Hill State  
Who takes his crown from the Heavenly King.

At the forge, as a boy, he stood and wrought—  
On the iron at white heat rained his blows;  
Was it there he learned how to shape his thought  
In fiery speech for the church? God knows.

But wherever he preached the fire was there;  
His anvil rang as in other days,  
For a host of souls into forms most fair  
Were wrought by his hand in every place.

Where he served the church; with a holy joy,  
The weight of her heaviest pastorates bore,  
Between Massachusetts and Illinois,  
From New York city to Baltimore.

The faith of his heart grew great with his life,  
He had found the strength of answered prayer,  
And knew when he entered the field of strife  
That God would come to his succor there;

So he took the world to be shaped anew  
From the Mission Rooms, as one of three;  
The heart of the church into white heat blew,  
Then died, but the world new shaped will be,

For the light is here and is here to stay,  
And Love's soft hands are upon it laid.  
Oh! this was his faith who died today;  
We honor him, being undismayed.

Let the church look down on the dead white face,  
The lesson learn that is written there,  
Then a richer gift on the altar place  
For the silent voice, the empty chair.

As her dead is borne to the silent tomb  
And her hymns in soft, sad accents rise,  
Let the church be filled with the sweet perfume  
Of a nobler, richer sacrifice.

II.

What a noble son of Vermont lies dead  
Midst the city's tumult far away!  
We weave a green maple wreath for his head,  
And violets sweet on his bosom lay.

He was ours, great church, whom we lent to lead  
Thy hosts against the opposing powers,  
But now he has wrought the masterful deed  
And won the crown, he is ever ours.

He was sound at heart as his native hills,  
Whose shadows he loved and longed to greet;  
He was pure in speech as the crystal rills  
That flow from mountain brows to their feet.

Now his voice was a breeze that softly steals  
Through pines with a murmur sweet and low,  
Then it rose and rang as the thunder peals,  
Or trumpet tones which the storm winds blow.

Whenever he spoke men could feel he came  
From heights where vision was broad and clear,  
For Vermont to him was more than a name—  
He always lived in her atmosphere.

He looked in upon us a month ago,  
And spoke his message, then onward passed;  
As we wept, then cheered him, we did not know  
That Conference session would be his last.

We mourn for our brother with grief profound,  
But still we can say, with hearts oppressed,  
It was kind of the Lord to send him round  
By way of the Green Hills home to rest.

"Just sing me a song when you have the time,"  
He said as we parted, like brothers part.  
We would that the measures were as sublime  
As his grand life, and Vermont's great heart!  
Bristolboro, Vt.

## The Outlook.

The University of Virginia has decided in favor of co-education. Its academic course is to be thrown open to women as well as to men. The *Philadelphia Record* remarks that this is "the first instance in which a Southern university has granted such a concession."

To the outsider the strike of the Pullman Car Company employees seems ungrateful. The Company has been singularly considerate and generous toward its workmen. When the strike was talked about, the officials assured the men that they were running the works at a loss, and offered to let their committee inspect the books in proof. But the employees were stubborn, and demanded the restoration of the old wages as the condition of continuing work. This the managers could not consent to, and the strike followed. Corporations, it seems, are not the only organizations which "have not souls."

When the proprietor of the famous Tauschitz Library had occasion to decide upon the 1,000th volume of its issue, he asked Dean Alford to prepare his excellent edition of the New Testament for English readers. When the 1,000th volume was reached, the honor of supplying it was given to the late Prof. Henry Morley, who furnished a sketch of "English Literature in the Reign of Queen Victoria." To enumerate the works of this last-named author, editor, and lecturer, would require a column at least. No contemporary English writer has surpassed him in the number, variety and quality of his publications. He died last week in the Isle of Wight at the age of 73.

Behind closed doors a special committee of the national Senate is engaged the present week in investigating charges of the attempted bribery of two members of its body with a view to induce them to vote against the Tariff bill. It will also ascertain whether there be any truth in the allegation made by a Philadelphia paper that the sugar schedule in that bill, as now amended, has been framed "in consideration of a large sum of money paid for campaign purposes of the Democratic party;" also whether any senator "has been or is speculating in what are known as sugar stocks" during the consideration of the Tariff bill. The possible scandals involved in these charges are serious and shameful. The probing should, nevertheless, be fearless and complete.

### The Earthquake in Venezuela.

No trustworthy estimate of the loss of life by the recent shocks has yet been received. It is known, however, that Merida, the capital of the State of Los Andes, was wrecked, and several large towns totally destroyed, the site of one of them being now covered by a lake. The convulsions extended to the adjacent Republic of Colombia. Caracas escaped with a violent tremor which, fortunately, caused no serious damage. It is agreed, however, that since the great shock of 1812, which destroyed the capital city and killed 20,000 people, the country has suffered no disturbance of such appalling magnitude and fatality as this of April 26. A relief committee at Caracas has raised 200,000 bolivares to aid the sufferers.

### The Proposed Deal in the South Seas.

Samoa does not prosper under the tripartite agreement signed at Berlin, June 14, 1899, by which the government of those islands was devolved upon the three countries having special interests there—the United States, England and Germany. The first step towards withdrawing from this agreement has been taken by this country. Ambassador Bayard has been authorized to intimate to the British government the desire of the United States to retire from Samoa provided that all the rights of its citizens in that country are safe-guarded. Negotiations are also in progress looking to the abandonment of Samoa to Germany and

the concession of Tonga—the Friendly Islands—to Great Britain. Should this arrangement be consummated, it will at least relieve the situation all around. Germany's interests in Samoa are predominant; ours are minor, and the cost of maintaining our part in the agreement is balanced by no adequate benefit. England has long coveted Tonga, which has been Christianized by her missionaries and is next-door neighbor to her possessions in the Fijis. Both Samoa and Tonga, though regarded as independent, would probably flourish under strong protectorates. If Pago-Pago could be ceded to the United States permanently, and the rights of our citizens in Samoa be carefully guarded by treaty, it would be an advantage to us to turn over the control of these islands to Germany.

### Church Patronage in England.

A bill is pending before Parliament to correct the abuses of patronage—the power of a lay patron, for example, to bestow a "living" upon an unfit or unworthy rector, or to offer such appointments for sale at public auction. The proposed measure prohibits the public sale of "livings," and empowers the bishop of the diocese to decline to install a rector whose usefulness might be crippled by moral or personal deficiencies. Thus episcopal sanction may be withheld if the candidate is seriously in debt; if he is "a novice," not having been in orders for a sufficient time; if in some previous sphere of duty he has been guilty of neglect or misconduct; if he has any physical or mental infirmity which would unfit him to perform the duties of his office; or if his reputation is compromised by any scandal or evil report. So long as the parishioners have no voice in the selection of their pastors, as is the case in the Anglican Church, this check upon reckless presentations, if it become a law, will be a decided reform. But the radical correction of these and other abuses will come only with disestablishment.

### Foreign Miners in Council.

The International Congress held in Berlin last week represented nearly one million miners. It failed to reach any important agreement because the socialistic element among the Continental delegates, which aimed to control the Congress, finding itself confronted and overmatched by conservative English opposition, became angry and revolted. The Englishmen numbered only a handful, but they claimed to be in majority because they represented 525,000 workers, whereas the rest, though far more numerous, represented only 462,000. They were familiar, too, with parliamentary procedure, and were thus enabled to elect their own presiding officers and engineer their own resolutions. They promptly voted down a proposal from the other delegates to bind the Congress to a declaration that the present depression in the mining industry is due to the existing social system. They would not even consent to a resolution proposing that a minimum rate of wages be established by law. They favored making mine-owners responsible for injuries incurred by their employees in the performance of their duties; and also an agreement that miners should not consent to a reduction of wages unless their representatives should ascertain from the books that the mines were yielding no profit. But when they attempted to force through a resolution favoring the curtailment of the output in case of danger of overproduction, the Continental delegates, who had already shown turbulence, became furious in their opposition, and the Englishmen in disgust withdrew. So the Congress collapsed. Accord among workmen so differently trained and representing such diverse racial and social conditions, can hardly be expected.

### Education Made Compulsory.

Hereafter in New York State children between eight and twelve years old must be under instruction, either at home, or in a private, public or parochial school during

each entire school year. Children between twelve and fourteen must enjoy the benefit of instruction for at least one-half the school period of each year. Those between fourteen and sixteen must also go to school unless lawfully and regularly employed. This stringent, but salutary, enactment was passed at the request of the school superintendents and teachers of that State. It is to be enforced by local truant officers, and by an assistant to the superintendent of education who will be detailed to travel through the State and see for himself that incorrigibles are disciplined. Parents and guardians who fail to comply with the requirements of the law will be fined. Penalties will also be imposed upon persons who employ children who should attend school. One of the purposes of this new "force bill" is "to rescue thousands of neglected children from the evil influences amid which they are now placed through the criminal indifference of their natural guardians." Another enactment provides for training schools for teachers to be established in every city or village having a superintendent of schools.

### Milk for Babies.

At four places in New York city pure, fresh, and sterilized milk is now offered for sale at or below cost by that public benefactor, Mr. Nathan Straus. It is simply an extension of the charitable work begun by him last June, whereby hundreds of poor families in the crowded tenement district in the eastern part of the city were furnished with the best milk procurable during the hot summer months; and innumerable infant lives in consequence were prolonged. Three large Delaware County creameries supply these new depots, and before the milk is accepted it must show 12 per cent. of cream. It is retailed at four cents a quart, or one cent a glass; if sterilized, at five cents a quart. Mothers with babies in their arms and children clinging to their skirts throng these depots. They have already learned that no medicine can equal sterilized milk for their pale-faced little ones, or more surely nourish them into vigor. Mr. Straus has a specialist at work preparing formulas for children's "foods." Many of these are too expensive for poor people to buy. He proposes to supply them at cost price to those needing them. A similar movement, inspired by this work in New York, is being organized in Philadelphia. Ice and sterilized milk are to be sold at cost; also disinfectants. Sterilized water is to be dispensed gratis. Such thoughtful, practical neighbor-love as this shines brightly in this selfish world of ours.

### The Presbyterians at Saratoga.

Two hundred and thirty presbyteries are represented in the 106th General Assembly, which opened its sessions on the 15th at Saratoga. The conservative element is in control. Dr. S. J. Mutchmore, of Philadelphia, editor of the *Presbyterian*, is moderator. A special committee of nine to confer with a similar committee of the Southern Church, on the question of organic unity of the two bodies, has been appointed. The case of Prof. H. P. Smith, formerly of Lane Seminary, suspended from the ministry on account of heresy by the Cincinnati Presbytery, is before the Assembly this week, his appeal having been sustained by the Judicial committee to which it was referred. Prof. Smith, it will be remembered, holds views similar to those of Prof. Briggs. The discussion of his case, and also that of the relation of the theological seminaries to the Assembly, will principally occupy the meeting at Saratoga. The latter subject comes before it in a majority and minority report from a committee appointed in 1892. The majority report proposes a trust under which all endowments of seminaries shall be held, and gives the General Assembly veto power over elections to the faculties and boards of trustees. This will require the seminaries to amend their charters. The Western seminaries are inclined to do this, and thus give the church full control over their teaching and endowments. Princeton, Auburn and Lane will probably oppose the plan.



## Our Contributors.

### THE THEOLOGICAL DRIFT IN THE OLD WORLD.

XII.

Rev. W. T. Davison, D. D.

IF the question were asked, "Who in this country at the present time are the two most distinguished representative writers among Anglicans and Nonconformists respectively?" the answer given by most would probably be—Bishop Westcott and Dr. Fairbairn. This may be said without the slightest invidiousness. It implies no disparagement of other eminent thinkers and writers. It does not necessarily mean that these are the ablest, though undoubtedly they rank among the very ablest. But a comparison from the point of view of ability would not only be odious, but absurd; as well try to compare different kinds of picturesque scenery. The two writers mentioned, however, may be thus placed together because in certain well-defined respects they are distinctive and representative. They speak for religious communities as well as for themselves, and both say excellently what many are thinking but cannot express.

It is, therefore, significant that in two books published respectively by these distinguished divines within the last month there should be certain features in common, which point the course of the theological current which this series of papers is written to trace out. The Bishop of Durham, in his "Incarnation and Common Life," has collected a number of sermons and addresses, chiefly delivered during the opening years of his episcopate. Dr. Fairbairn, in republishing a course of lectures on "Religion in History and in Modern Life," has prefixed a carefully-written essay on the church and the working classes. It will be seen that neither of these works is of a solid or elaborate kind, but neither of them can be called ephemeral. In both we see men accustomed to think for themselves and accustomed to lead others, setting themselves to deal with current practical problems of the very first importance in a deeply religious spirit. The fact that one who was but yesterday a divinity professor at Cambridge, and one who is now principal of a theological college at Oxford, should independently be discussing social problems at all, would have been thought strange but a very few years ago. Now there is nothing strange about it, but there is something very significant in the similarity of the methods employed by men of such different type and temperament, and to some extent in the similarity of the conclusions reached.

From both works we receive this impression first of all: The highest truths of Christianity have

#### A Most Practical Bearing on the Social Order.

That apparently abstract truths have a profoundly practical bearing on individual life, St. Paul taught us long ago in his Epistles. If any one fail to see this, let him carefully study in its two parts the Epistle to the Ephesians. But the bearing of Christianity upon social questions has been perceived but slowly. In medieval times it was misunderstood. Augustine's "City of God" contains a fine conception, outlined upon a mistaken ideal. The holy Roman Empire was neither holy, nor Roman, nor an empire. Voltaire thus spoke in the eighteenth century, but the saying was true long before. Men who believed in the divine right of kings, as Filmer described it and the non-jurors professed it, had the elements to learn of a love which still is strange to many minds. For if Sacheverell was wrong, Tolstol certainly is not right. Nor can we commend much more highly the utterances of a number of eager voices that are shouting in our ears a new gospel of society, which they maintain was taught by Christ and ought to be instantly realized in Christendom. Foundations must be laid before a building can rise safely. And what some of our very enthusiastic and fervent preachers of a social gospel are least sure of is the foundations on which their wonderful structures are supposed to rest.

One thing which reassures us in reading writers like Westcott and Fairbairn is that they are not in a hurry. They are distinguished from a large number of their contemporaries in not being perfectly confident—the vulgar use the word "cocksure"—of everything. They deal more with principles than applications. Both writers have been disparaged as too cautious, because they have not a Morrison's pill ready against an earthquake, and are not prepared with a cut-and-dried solution of problems, the very conditions of which are

as yet but partially understood. But where they tread, they tread firmly. Is Dr. Fairbairn dealing with the vexed question of the "alienated classes" and how to reach them? He describes quickly and thoughtfully what seem to him to be the reasons of alienation, and prescribes—not without some hesitation—one remedy for one form of estrangement, and quite another for another form. Does Bishop Westcott deal with almsgiving, or co-operation, or the family? In each case he is shy of more detailed conclusions, which are all the "practical man" believes in. He provides no nostrums. But his judgments are by no means unpractical, and if Christians were to take such teachings as his home to their own consciences, the influence upon society would soon be something astounding.

What, for example, is luxury? How far is the enjoyment of the comforts of life legitimate for a Christian man, and when does it become reprehensible, in view of the want and distress of tens of thousands of his fellow-countrymen? A question easily asked, not easily answered. Any mere spouter, whether on the platform or in the pulpit, can indulge in declamation on the subject by the yard. But a social problem of the utmost difficulty and complexity is bound up with the answer, and only a wise man—who is necessarily also a patient man—is fit to give an answer. What does the Bishop of Durham—successor of a series of prince-bishops, himself the possessor of a large income which he conscientiously administers as "trustee" only—say upon this question? "A life spent in the pursuit of personal enjoyment cannot claim to be a human, still less a Christian, life." Safe, so far, the reader may say; a truism, though strongly expressed. But mark the next sentences: "Every exceptional indulgence in amusement or living which we admit, every use which we make of money or leisure for rest, for travel, for the accumulation of works of art or literature, must satisfy two tests before it can be approved by an awakened conscience. It must be found to contribute directly or indirectly its full value to the efficiency of our work; and it must not be such as to cause even the weak to offend by a perilous example." Not practical? If the consciences of all Christians were "awakened" enough to insist on those two tests, and their expenditure and gifts to the cause of God modified accordingly, how long would it be before the church was revolutionized? We take the liberty of italicizing the next sentence: "That, therefore, is a culpable luxury for an individual which costs more either in money, or time, or vital energy, than it contributes to his power of service." Shut out all forms of enjoyment which waste instead of recruit strength; all that lend themselves to pride and ostentation; all that form a mere concession to the customs of society, and use the money thus saved to the service of man in the name of Christ for the glory of God, and how many steps forward will have been taken towards the coming of the Divine kingdom?

Quite as explicit is Dr. Fairbairn from his own distinct point of view. In a masterly way he traces out the alienation of whole classes of society from Christianity as due partly to political causes, partly to social, partly to industrial, and partly to intellectual causes. In speaking of social causes, he says among other things: "Recreation and amusement are growing necessities to our industrial population, and there are no agencies more able to refine or brutalize. . . . To refine our amusements would be a most religious work, and one that religious societies might very well undertake, even with some hope of success. Yet they would need to begin above rather than below; it is precisely in the point of amusements that the upper classes act most mischievously on the lower, and provoke the imitation that is here worst flattery." But especially, says Dr. Fairbairn, we need to re-create the home, for "in industrial England it has almost ceased to be." Some of the graces of religion are impossible where there is no real home life, and preaching, be it ever so excellent, cannot be rendered effectual to the production of fruit for the growth of which the very soil is lacking.

These are but passing illustrations of a common tendency discernible in two leading teachers who are both of the thoughtful and academic rather than the active and busy type, showing that both the Church of England and the Nonconformist churches of this country are

#### Attacking New and Great Problems.

church effect great changes in society other. As yet the wisest men are cautious and tentative in their utterances. How can the wise than by training her individual mem-

bers to practice the essential principles of the Christian religion? Can more direct influence be brought to bear upon the social order; and if so, how? It is easy to say, Rebuild the home, refine the amusements of the people, restrict extravagant expenditure, redistribute wealth, reconstruct the relations of employer and employed. What has the Christian Church to do in these great tasks, beyond declaring principles and influencing individuals? It is being increasingly felt that something more might be done, that something more must be done. The influence of legislation is not to be considered here. The State has its duties undoubtedly, and the Christian citizen must be faithful in his civic relations, as in all others. The question raised by these representative writers is, What can the church do? At present they wisely hint and suggest only; they drop seeds, which will not be very long in springing up and bearing fruit.

Fruit is already being borne. Already the importance and the difficulties of the task have been illustrated, in the formation of the "Christian Social Union," which has just provided itself with a constitution. It was founded a short time ago under the presidency of the present Bishop of Durham, and already numbers fifteen hundred members. Branches have been formed in the universities of Oxford, Cambridge and Durham, and in London and other great cities. Members of theological colleges form a considerable element in the constituency. The first object of this union is "to claim for the Christian law the ultimate authority to rule social practice." The second is to "study in common how to apply the moral truths and principles of Christianity to the social and economic difficulties of the present time." The third is "to present Christ in practical life as the living Master and King, the enemy of wrong and selfishness, the power of righteousness and love." Excellent aims, these; and apparently as unexceptionable in their working as they are noble in their aim. In practice, however, it has not been found altogether easy to agree upon the way in which these principles are to be carried out; political differences, especially, being very apt to cause misunderstanding and friction. Bishop Westcott himself, however, has led the way, and in the social and industrial life of his northern diocese is making a distinct and marked Christian impression. There is every cause for encouragement. Rome was not built in a day. The city of God cannot be built in an hour; and, imperfect men being co-builders in its erection, the work is not likely to be carried out without some mistakes and misunderstandings. But a noble ideal is being sketched out for the church of the twentieth century. Those who live at the close of the nineteenth may at least make it easy for the next generation to get rapidly to work in applying the spiritual principles of the Christian religion to the complex difficulties of the social order.

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### GENERAL CONFERENCE

Methodist Episcopal Church, South.

Rev. S. A. Steel, D. D.

II.

QUITE a breezy discussion was sprung in the General Conference on the reading of the minutes of the first day's session. The secretary, Rev. Collins Denny, of the Baltimore Conference, read this out as the 27th instead of the 12th General Conference of the Methodist Episcopal Church, South. There is no doubt that this chronology is in perfect keeping with the fact, now recognized by all right-thinking people, that the division of 1844 was a separation, and not a secession. But it is too late now to change the reckoning, and it would introduce confusion in the records. So the position was promptly repudiated. All beyond 1844 belong to us in common. The Methodist Episcopal Church, South, as an independent organization, began then. This would have been the 13th General Conference of its history had not the war prevented the holding of the session of 1862.

Two parts of the Bishops' Address, which is a lengthy and able document, attract special attention. They are the sections on evangelists and holiness. Evangelists are handled without gloves. The Bishops believe that evangelism is an evil, disturbing the order of the church, disparaging the regular ministry, subverting the doctrines and experience of Methodism. It is fair to believe their censure is aimed at self-constituted and irresponsible evangelists, such as in some places have given the church

trouble. But I am sorry they did not discriminate between the true and the false. We have some excellent brethren among us whose labors are abundantly honored by the Holy Spirit, and whom our Bishops themselves respect and, in a measure, sanction in their evangelistic work; but they are all lumped together in this sweeping condemnation. The general public take the view that the Address is aimed at Sam Jones. He spent last Sunday here, preaching several times to the usual crowds that always hear him. The only allusion he made to the subject was to say that he was born a Methodist, intended to live and die a Methodist, and expected to have a Methodist resurrection. If the Bishops meant him, they wasted their words. He is stronger with the people than ever, and his sledge-hammer blows at iniquity are needed all over this land. The work of saving this old sin-cursed world is too vast for us to fall out with a man who preaches to more sinners of all sorts in one service than some ministers do the whole year round, simply because we don't always like his way of saying things.

The section of the Address on holiness is a wise and timely utterance. The preaching of "the second blessing" theory of holiness has led in some places to extravagance and fanaticism. The peace of the church has been disturbed by an unscriptural enthusiasm, and there is a tendency to "come-out-ism," to use an outlandish but expressive term, that ought to be checked. It is against this, and not against the Scriptural doctrine of entire sanctification, that our honored chief pastors lift a warning voice. On the whole, the Address is conservative, hopeful, and generally acceptable to the church.

The subject of the catechetical instruction of children comes up at almost every General Conference, and affords some a fine opportunity for theological oratory. The last General Conference ordered the preparation of a catechism suitable for small children. The book agents offered a prize of \$500 for the best manuscript. They received twenty-three manuscripts, but no catechism had been prepared. Dr. W. P. Harrison, the book editor, explained that the failure was partly due to his inability to examine and prepare the work, owing to the threatened loss of his vision. So the Conference ordered the matter to be continued until the next General Conference.

The Conference was informed of the bequest of the late Mr. Barnes, of St. Louis, of \$1,000,000, to found a hospital in St. Louis under the care of the Methodist Episcopal Church, South. The Bishops are trustees of the fund, and will carry out the purpose of the legacy. Mr. Barnes was a communicant of the Protestant Episcopal Church, but gave this money to us because he had observed that the Methodist Church does so much for the poor. Apart from the gift itself, this reason for it is a most gratifying testimony to the fidelity of Methodism to its divine mission.

There was quite a debate in the Conference over the question what to do with publications that are not authorized by the church. In many places we have papers springing up, cheap and short-lived, but seriously competing with our church journals. The Conference discouraged the patronage of all papers that were not published by proper authority of the church.

The notable event of the week has been the reception of fraternal delegates. For some days the presence of these distinguished strangers on the platform with the Bishops has attracted attention. Last night the spacious church was crowded with a brilliant audience to hear the messengers of the Methodist Episcopal Church, with whom we are coming to feel more and more a sense of kinship and essential unity. The venerable senior Bishop of the Methodist Episcopal Church, South, presided. Rev. J. J. Tigert, D. D., our fraternal delegate to the last General Conference of the Methodist Episcopal Church, conducted the opening service. The addresses of the fraternal delegates—Rev. Dr. John F. Goucher, president of the Woman's College, Baltimore, and Dr. Wade H. Rogers, president of Northwestern University, of Evanston, Ill.—were all that could be desired. Dr. Goucher's address was broad, high, scholarly, fresh, and full of the finest fraternal feeling, a model in thought, diction and appropriateness, chaste and beautiful as a column of Parian marble. It made a profound impression, and though read from manuscript, a thing to which our Southern Methodist audiences are unaccustomed, it was heard with rapt attention from the first word to the close. The address of Dr. Wade Rogers was bold, outspoken, honest, manly



— just the sort of speech to command the confidence and admiration of our Southern hearts. He went frankly over the perilous ground of the past, and the loud applause that repeatedly punctuated his vigorous sentences told how admirably he voiced the sentiment of the living present. When he said that "the division of 1844 was a separation, not a secession," the audience went wild. Men applauded frantically who had sat silent until then. You know that is what we all believe, and always have held, down here; and there is no chance for us to draw nearer to each other until that view prevails. Fraternity is a mere ceremony, meaningless and useless, until we recognize that fact. But on the platform of the address of Dr. Rogers we can meet, shake hands, sit down in perfect friendliness, and discuss the most delicate questions without friction. We all thank you for sending such eloquent and brotherly men to tell us about the great Methodist Episcopal Church. Fraternity has been promoted by their coming. A new, bright, strong link has been added to the chain that is binding us together. And after a few decades — well, never mind! It will all be right in God's own time. My heart rejoices at the progress of fraternity. This occasion was all that the most ardent friend of fraternity could desire. The response of our Bishops was made by Bishop Wilson. In a few felicitous words he responded to the greeting of the fraternal delegates, and gave them the freedom of Southern Methodism and of the South.

We have two General Conferences in session here now. Besides our own, there is the General Conference of the Colored Methodist Episcopal Church in America. This is the church that was organized by us out of the colored membership left us after the war. They are our ecclesiastical offspring. The reports show their work is growing, and is becoming more compact and perfect in its organization every year. I have time now only to report the election of two new Bishops — Rev. Robert E. Williams and Rev. E. Cottrell. Bishop Williams is a native of Louisiana. He was educated at Wiley University in Texas, and studied theology at Howard University, Washington, D. C. He was a pastor in Augusta, Georgia, at the time of his election. He has a fine record, and his election to the episcopacy is hailed with pleasure by the church. Bishop Cottrell is a native of Mississippi. He is a self-made man, a fine preacher, an orator, has been book agent and commissioner of education for his church, and is regarded as one of the ablest men of his denomination. The relations between this Colored Church and ours are very cordial. Our General Conference yesterday appointed Bishop Duncan to convey fraternal greetings to their body. When your colored membership and this colored church unite, then our churches can come together, and both they and we co-operate for the salvation of the world.

May 10.

The eloquent addresses by the fraternal delegates of the Methodist Episcopal Church have produced a deep impression on the General Conference. Dr. Goucher and Dr. Rogers were the very sort of men to send us at this time. Their mission has advanced the cause of good fellowship between the two great branches of American Methodism. Everybody is charmed with the strength and dignity of Dr. Goucher and the manliness and delightful candor of Dr. Rogers. These men belong to the present in which we are living, and are in vital touch with the new issues that we must solve. I told a reporter who interviewed me as to whether I am in favor of organic union: "No, because it is impracticable." But if these men represent the Methodist Episcopal Church, if the great body of our Northern brethren can stand on the platform they occupy, and while holding as loyalty to their past as we hold to ours, say, as they have said, Let us respect and love each other as brethren, then it will not be long before union will not only be practical, but inevitable. Now this is not Southern gush. I know as well as any man the practical difficulties to be overcome. But I know, also, the deep and potential affinities of our two Methodisms, their essential unity of life, and the overwhelming reasons for a closer affiliation; and I firmly believe that the long night of discord, division and dishonor is passing away, and the bright, glad day of a united American Methodism is dawning. Don't let us get in a hurry. Let the good cause grow. Let us bide the time of Providence. Let the educating process go on. Send us more men like Goucher and Rogers — practical, candid, fearless men, as brave and true of heart

as they are eloquent of speech, and all will be well.

The general cause of fraternity was greatly advanced, also, by the fraternal address of Rev. A. Sutherland, D. D., the representative of Canadian Methodism. What orators they raise in Canada! It can vie with the fervid South in captivating eloquence. In a speech of marvelous beauty, brimming over with good humor, and throbbing with genuine passion, Dr. Sutherland told us of the Methodists who inhabit the land of the Aurora Borealis. No man except the matchless Dr. George Douglass, who has come to us from the North, has equaled "the old man eloquent" who entranced us this time. We will never forget him!

The Wesleyan Conference sent us the friendliest greetings by letter, but no official messenger, which we all regret. However, Rev. Dr. Stephenson came to see us on his own motion, and kindly accepted the invitation to represent the old mother of us all across the sea. His brief address was replete with good sense and good feeling. The response of Bishop Hendrix to Dr. Sutherland, and of Bishop Galloway to Dr. Stephenson, were very happy, and from our side gave decided impulse to the good cause of fraternal fellowship.

I ought to have noticed before the presence on the platform for some days of Dr. Hunt, of New York, agent of the American Bible Society. Dr. Hunt has been to see us so often, and is always such a welcome guest, that we have almost come to think of him as one of us. We all know and love him.

As a practical result of the very happy fraternal sentiment that prevails in this General Conference, a resolution has been placed on the calendar looking to the appointment of a commission to consider the great question of the federation of our American Methodism. I hope this step will be taken at this time. If so, it will help us to solve other problems. We are moving up.

The Conference is an imposing body. Many of the delegates are physically large men. There is a great proportion of young men. We all notably miss some who for years were standard-bearers in our Israel — the sunny-souled Peterson of Virginia and eloquent Wiley of Holston, and others who have gone to heaven. Among the younger men are some of commanding ability. Candler of Georgia, Tigert of Missouri, Denny of Baltimore, Atkins of North Carolina, Murrah of Mississippi, are leaders, strong, fearless, and capable, who will worthily succeed the fathers as they "fall on sleep." So God blesses His workmen and carries on His work. Let us be faithful to the end. The heart of the whole matter is humble, trusting, loving faith in Jesus Christ.

Memphis, Tenn., May 12.

#### DR. WARREN'S DEADLY PARALLEL.

Rev. C. W. Smith, L. L. D.

Editor Pittsburgh Christian Advocate.

IN ZION'S HERALD of May 2, Dr. W. F. Warren has drawn the "deadly parallel" on the Hamilton proposition. That is not, probably, what he intended to do, but that is what he most assuredly has accomplished, as a few moments' reflection will show.

Dr. Warren will not deny that the two papers he has placed in parallel columns are directly opposite propositions. They are framed to suit opposite conditions and reach opposite results. Now can any one tell how these two amendments which are direct opposites can be made to fit logically on the same constitutional provision? If one be an amendment, intended to reverse the existing constitution, the other being its opposite cannot be in any sense an amendment, but must be, in substance at least, the same as the present law. If the one is a logical and consistent amendment, the other must be illogical and absurd. From this conclusion it seems to me there is no possible escape.

Now the application of this reasoning is easy. The Neely amendment of 1888 was, as will be seen, a perfectly legitimate and fair amendment, and, therefore, the Hamilton proposition, being its exact opposite, is, when applied to the same constitutional conditions, clearly spurious. Now for the proof of these statements.

When in 1888 certain "elect ladies" appeared at the door of the General Conference and demanded admission as lay delegates, there was raised a question entirely new, one of which the fathers never dreamed, and one which had never been contemplated in the legislation of the church. On the one hand it was asserted that under the laws as they then existed

the women were eligible to seats as lay delegates, and on the other it was declared that they were not eligible. Here the issue was joined. Who should decide? The General Conference alone is invested with judicial functions, and it alone had authority to determine the question raised. And, let it be observed, in passing upon this question the General Conference was not exercising the familiar right of legislative and other bodies to judge of the qualifications of its own members, as in contested election cases, etc.; but was sitting in its supreme judicial capacity to consider a grave constitutional question. In this capacity it was to construe the constitution and laws of the church. Acting thus, and after full discussion, the General Conference decided: "That under the constitution and laws of the church as they now are, women are not eligible as lay delegates in the General Conference." That settled the question. From that decision there was no appeal. The court of last resort had spoken, and every loyal Methodist was bound by the decision, whatever his personal opinions might be. Until it was reversed, or the constitution and laws were changed in due form, women could not be admitted to the General Conference.

Then came the Neely amendment, which gave the church the opportunity to change the law as found by the supreme court, if it so desired, and provide for the admission of women. It was a legitimate amendment because it proposed to amend, that is, to change the constitution so that on this point it would be different from what it now is. No amendment ever submitted was more consistent or logical than was this one.

But now let us suppose that the decision of the General Conference of 1888 had been the reverse of what it was, and that the women had been admitted, then what? Why, that would have settled the question in that way as effectually as it was settled, by the action taken, in the other. There would have been no appeal, and the opponents of admission would have been compelled to accept the result; and in that case the Neely amendment would have been a legal absurdity. It would then have had no foundation on which to stand. If adopted, it would have left the constitution exactly as the General Conference had declared it. The church would have been put before the world in the ridiculous position of carrying through a so-called amendment which, if adopted, left the constitution precisely as it was before, and if it failed made no change in it. That is what the Neely amendment would have been if the decision of the General Conference of 1888 had been the reverse of what it was. And precisely what the Neely amendment would have been in that case, the Hamilton proposition is in the case in which it is found. It is exactly the misfit now that the other would have been then. If adopted, it makes no change in the constitution; and if defeated, it leaves us just where we were.

That this is true may be easily seen: The decision of 1888 declaring women ineligible was then the law of the church — and still is the law. It has never been reversed; nor has the constitution ever been changed. The General Conference of 1892 was brought squarely up to the question of reversal by the substitute for the Judiciary committee's report offered by Dr. D. H. Moore, but it refused to adopt it. If this substitute had been adopted, and the decision of 1888 had thus been reversed, then the amendment part of the Hamilton proposition would have been legitimate, just as the Neely amendment was when it was submitted under opposite conditions. But when this substitute was laid on the table, the entire ground was cut from under the Hamilton paper, and it was left suspended by the neck — dead.

Thus the decision of 1888 was left untouched — the supreme law of the church — and to that the Hamilton amendment is proposed to be applied. In other words, the General Conference has acted twice on the admission of women — once it declared judicially that they are ineligible, and secondly it resolved to submit an amendment to make them ineligible! What is this if not an absurdity? And yet this, Dr. Warren thinks, is parallel with the amendment of 1888!

Instead of being parallel, these two amendments never touch except at the point of departure. The conditions which make the one legal render the other wholly illegal. If the decision of 1888 had been in favor of the admission of the women, the amendment feature of the Hamilton proposition would have been logical and that of Dr. Neely an absurdity; but with the women excluded by that decision, and with it

still standing as our fundamental law, the Hamilton proposition is utterly preposterous.

It will be observed that in what has been here written attention has been confined to the amendment feature alone of the Hamilton paper. Nothing is said of the declarative part; that is, the part which declares that if the constitution shall not be affirmed by three-fourths of the ministers and two-thirds of the next General Conference, then it shall be considered as amended. That is the feature of the paper which has no parallel in the history of the world. There is not room here to discuss it and it is named merely to call attention to the fact that Dr. Warren has added this feature to the Neely amendment (clearly marking the addition, however), to try to make clear his parallel, and seems not to realize that he has thereby completely changed the character of that paper, introduced into it a vicious and revolutionary principle, and made the General Conference declare that a certain thing would be done which it had no authority to promise. But even this does not make the propositions parallel. They do indeed seem to run on the same straight line — but in opposite directions.

#### A SONG FOR TODAY.

Growth the morning from gray to gold;  
Up, my heart, and greet the sun!  
Yesterday's cares are a tale that is told,  
Yesterday's tasks are a work that is done;  
Yesterday's failures are all forgot,  
Buried beneath the billows of sleep;  
Yesterday's burdens are as they were not,  
Lay them low in the soundless deep.

Share thy crust and ask no dole,  
Offer the cup thou wouldst never drain;  
Only he who saveth his soul  
Loseth all that he fain would gain.  
Smile with him who has gained his day;  
Smile the gladder, if at thy cost.  
It was his to win and thine to aspire,  
It is his today who loved the most.

Pluck the flower that blooms at thy door;  
Cherish the love that the day may send;  
Cometh an hour when all thy store  
Vainly were offered for flower or friend.  
Gratefully take what life offereth,  
Looking to heaven nor seeking reward.  
So shalt thou find, come life, come death,  
Earth and the sky are in sweet accord.

— Louise Manning Hodgkins.

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## The Conferences.

### New England Conference.

**Boston Preachers' Meeting.**—Dr. C. F. Rice presided. Prof. T. E. Will, secretary of the Union for Practical Progress, delivered an address upon the work of the organization which he represents. Revs. J. H. Mansfield, C. F. Rice and F. N. Upham were appointed a committee to attend a delegated meeting of the Union in Pilgrim Hall, Tuesday evening, May 22. Rev. Mr. House, assistant pastor of Ruggles St. Baptist Church, spoke briefly of the philanthropic work done in helping the poor people made homeless by the recent fire. Under mention was made of the death of Miss Candlin, daughter of Rev. Joseph Candlin.

#### Boston South District.

**Boston, People's Church.**—Dr. Brady has issued a letter to bicyclists, and the city papers have given it wide publicity. Among other things, he says: "The bicycle may be made the avant-courier of the only universal, everlasting kingdom. But, I hear you say, 'The church folk would think it queer of us. They look askance at us, coming in our bicycle suits; besides, we have nobody to take care of our wheels while we go to church.' I answer that by saying that every bicyclist knows how to carry an extra coat, if necessary—in fact, every careful man will carry one, as defense against sudden cooling; and furthermore, I want to say that arrangements have been made in the People's Church, Boston, for the entertainment of wheelmen. A committee has been appointed to take care of your wheels, and a hall and room provided for them on the Berkeley Street side, so they will be perfectly safe. The wheelmen of Boston and vicinity will be treated with gentlemanly courtesy."

**Bethany, Rosindale.**—Rev. Chas. E. Chandler, of Columbus, Ohio, has been appointed to this charge. Through its recent trial the church has been united and patient. The congregations have been large, all the social meetings well sustained, and the Sunday-school has reached its highest attendance.

**Forest Hills.**—The mission work inaugurated in this section of the city last October has been adopted by the Boston City Mission and Church Extension Society. Rev. Robert L. Clark, of the School of Theology, is conducting the services that are held Sunday afternoon and evening and Friday evening. A flourishing Sunday-school is also established. A church is needed here, and it is believed the foundations are now being laid by the faithful work now in progress.

**Worcester.**—History has been making rapidly in this goodly city since your correspondent last wrote.

**Webster Square.**—The semi-annual convention of the W. F. M. Society of Boston District was held with this church, May 3. The morning session was devoted to field reports and was exceedingly interesting. A collation of the finest quality was served at noon by ladies. The feature of the afternoon session was a most interesting and instructive address by Mrs. Dr. Butler on scenes and experiences in India. In the evening Rev. Dillon Bronson gave a very fine address on Japan.

**Trinity.**—Sunday evening, May 6, all the Methodist churches united in the interest of the City Missionary Society, observing its annual gathering. A large audience was present, hearing the first report of the city missionary, Rev. A. Sanderson. It was packed full of stirring facts and earnest exhortation, showing a year of wonderful growth and revealing a future of still greater promise. Rev. Dr. G. P. Maine, superintendent of our missions in Brooklyn, N. Y., then gave an admirable and instructive address on "City Evangelization," after which \$1,200 was called for for necessary running expenses, and in a brief time two-thirds were secured and the balance afterward apportioned to the several churches. Sunday evening, May 12, was devoted to the anniversary of the Epworth League, part of the published program being used. Rev. R. H. Walker, of the Epworth Settlement in the North End of Boston, gave the address, full of interesting facts pertaining to that difficult work among Jews, Roman Catholics and foreigners. The Epworth League of this church also engaged the Wesleyan University Glee Club for May 17, and was treated with its friends to a most enjoyable concert of college songs and other selections. This club has very fine voices, its parts are well-balanced, its execution is excellent, and altogether it is one of the best college clubs in the country.

**Grace Church.**—The W. F. M. S. of this church celebrated the silver anniversary of the society, May 17, with a supper and an evening program of a literary and musical nature. Mrs. Rachel Baker, a missionary's wife from India, made the principal address, giving an account of the work being done in that land.

**Corral St.**—The first quarterly conference has been held, and though the good ship has been laboring somewhat, she is expected, with special pilot C. S. Rogers on board, assisting, to sail into clear seas with favoring gales. An unusual course was taken in electing four ladies as stewards. I presume they are in training for General Conference. If they can elect delegates to General Conference, why not be elected?

**The Worcester Preachers' Meeting** held its annual session, Monday, May 14, electing Rev. G. S. Butters, of Fitchburg, as president. An excellent paper on "Methodism and the Higher Critics," was read by Rev. J. P. Kennedy, of Laurel St. Our new presiding elder, Dr. C. S. Rogers, was present and gave us an earnest talk on matters and things, including Conference echoes. Dr. Rogers was heartily greeted by the brethren.

**Clinton.**—Rev. H. H. Paine and family have been handsomely received, and a year of prosperity is confidently expected.

**East Douglas.**—Rev. Porter R. Stratton meets with heartiest welcome from the church here, and already measures are being taken to make the year of marked interest and growth.

**Spencer.**—Rev. E. S. Best has made himself almost indispensable to this hill town, and his return was welcomed alike by the M. E. Church, by other churches, and by townspeople generally. Spencer has been badly hurt by the failure of the great shoe firm of Prouty & Co. This was one of the largest, if not the largest, of shoe firms in the world. Its failure has almost paralyzed the citizens. Many of the Methodist people depended on this shop for a living, and the failure will sorely cripple our society; but courage and hope remain.

J. D. P.

#### Boston North District.

**Lunenburg.**—Rev. John Peterson and wife have been warmly received as they take up the

church work for another year. The public reception was very largely attended. The congregations in both Sunday-school and church services are very encouraging. Mr. Peterson is preaching a series of sermons on "The Gospel in Agriculture." The following are the special topics: "The Sower; or, The Mission of the Church;" "Sown by the Wayside; or, The Indifferent Healer;" "Rocky Soil; or, The Unstable Healer;" "Among Thorns;" (a) choked by worldly cares; (b) deceitfulness of riches. "Sown in Good Ground."

#### Boston East District.

**South St., Lynn.**—Rev. J. F. Allen, the pastor, writes: "The many friends of Rev. L. B. Bates, D. D., will be interested to hear from the evangelistic services he has recently been holding with this society. The meetings, which continued for two weeks, were characterized by deep feeling, strong conviction and great power. All classes and ages were reached by the faithful proclamation of the truth, and some fifteen children and about the same number of adults accepted the offer of personal salvation. The faithful members of the church rejoiced greatly at the enlarged opportunities for service which these meetings afforded, and many were quickened into renewed life. The singing of Rev. F. B. Harvey, who accompanies Dr. Bates in his work, was a very helpful feature of the meetings. Dr. Bates is indeed an ideal evangelist, whose presence and work will prove a benediction to all people."

**Trinity, Lynn.** gave its new pastor, Rev. W. W. Baldwin, a most cordial reception the week after Conference. The Ladies' Social Union of this church has a reputation for success. Wm. H. McFarlane gave an appreciative address of welcome, to which the pastor responded. A new feeling is awakening all along the line, that indicates a year of prosperity. The people have made the pastor feel at home in their fine parsonage.

**Dorr Memorial Church, Lynnhurst,** though but a youngling among the churches, took unto itself mature ways and gave a cordial reception to its new pastor, Rev. W. W. Baldwin. Not having as yet an ecclesiastical building rooted over, it accepted the hospitality of Mrs. E. I. Leland, Park Avenue, and filled her house on the occasion. With friendly words, songs, and readings, supplemented with iced refreshments, the evening passed pleasantly.

**Tapleville.**—The Salem Evening News of May 17 has an extended article on the reception given Rev. W. F. Lawford by this church as he comes to be their new pastor. Many neighboring pastors gave cordial and brotherly greetings, while throngs of church and townspeople welcomed him with hearty good-will. A personal note assures us that the year is opening most hopefully.

#### Springfield District.

The Springfield District Ministerial Association held its quarterly meeting with the church at *Chicopee Falls*, May 15 and 16. The hospitality of this vigorous church was most graciously and bountifully extended. E. E. Abercrombie, of Southampton, conducted the devotional exercises of the opening session. In the absence of the pastor of the church, Rev. N. B. Fisk, the secretary of the Y. M. C. A. welcomed the brethren. Fayette Nichols, of Wilbraham, the president of the Association, responded, reviving memories of his own pastorate among this people. "The Preacher and the Parsonage Property" was wittily and nicely presented by G. W. Simmons, of Ludlow. The Advantage of a Five-year Pastorate was the topic assigned to P. T. Bomerooy, of Northampton, in dealing with which he gravely and ably advocated the longest time possible of pastoral service. The afternoon session closed with an address on "Lay Christian Work," by Rev. D. A. Reed, president of the School of Christian Workers, Springfield. In the evening, W. H. Meredith, of State St., Springfield, preached an able sermon on "American Citizenship."

On the second day the first two papers presented were the "Training of Probationers," by B. F. Kingsley, of Holyoke Highlands, and the "Amusement Question," by Charles Tilton, of Auburn, Springfield. Both topics were ably presented and elicited much discussion. James Sutherland, of West Parish, on "Work in the Hill Towns," and H. Larson on "Swedish Work," aroused the sympathy of the brethren, as each so well pleaded for his own cause. The afternoon sermon was preached by W. G. Richardson, of St. Luke's, Springfield, on "The Man of God." The absence of Presiding Elder Thorndike was sorely felt, as was also that of Dr. Rice, who is now slowly recovering from a severe illness. One's heart strangely warms toward the brethren in the many small charges, as he notes their spirit of devotion and their love for the Master and for souls.

Mr. Overman, manufacturer of the famous Victor Bicycle, extended an invitation to the Association to visit his immense establishment, which invitation was gladly accepted. The brethren were cordially received, and personally conducted by Mr. Overman over the great shop. Mr. Overman is a philanthropist as well as a manufacturer. No one is asked to work in a place of danger, and all are invited to state in writing every grievance. Special consideration is shown the women employed, they having their own door of entrance and room, and being allowed to go to work five minutes later than the men, and to leave five minutes earlier. In all respects this May meeting was pronounced one of the most pleasant ever held by the Association.

**Springfield.**—A large company of exceptionally fine young people, representing the Epworth

League of all the city churches, gathered in St. Luke's Church, on Monday evening, May 14, to celebrate the League anniversary, and also to consider the advisability of forming a League Union. The exercises were in charge of Dr. W. F. Andrews, president of the League at St. Luke's. During the early part of the evening all present were formally presented to the pastors of the churches and their wives, after which addresses were made by the pastors, and choice music rendered. A delightful spirit of harmony prevails at the beginning of this new year.

W. G. R.

### N. E. Southern Conference.

#### Providence District.

At the recent session of his Conference, Rev. W. J. Kelley was transferred from the East Maine to the New England Southern and stationed at *Hope*, where he has received a most cordial welcome from the church and congregation. The outlook is very encouraging. The audiences are increasing, and several have recently sought the Lord. On Sunday, May 6, 4 persons united with the church by certificate and 6 joined on probation. At the recent session of the quarterly conference it was voted to increase the pastor's salary.

At *Emmanuel Church, Mansfield*, 2 were received on probation, 3 into full membership from probation, and 1 by certificate. *Foxboro*, which is connected with this charge, is a promising field. An Epworth League will soon be organized here. Rev. Charles E. Beals is pastor.

The people of the *Thomson Church, Pawtucket*, have received Rev. S. M. Beal and his family very kindly. The Whitefield chapter arranged things appropriately for the reception, gave a fine entertainment consisting of readings, music by an orchestra, and devotional exercises. The address of welcome was given by Mr. A. A. Thompson, the superintendent of the Sunday-school, and was responded to by fitting words by the new pastor. A collation was served, and a very pleasant social occasion was enjoyed. The church was beautifully decorated with potted plants, while the stars and stripes hung overhead surrounding a banner bearing the words, "League Welcome."

A large assemblage of members and guests of the Methodist Social Union gathered at the *Troadero in Providence*, for the regular May meeting. The hour from six to seven was employed as a general reception, after which at the tables grace was said by Rev. F. W. Coleman, pastor of Mount Pleasant Church, and the prayer following supper was offered by Rev. James M. Taber, pastor of Trinity Church. During and after supper music was rendered by the Philharmonic Orchestra. Eight new members were elected, four of whom are pastors recently appointed. Brief addresses were made by the newly-appointed pastors who were present, in response to words of welcome addressed to them by President J. W. V. Rich. The principal address of the evening was given by Rev. Dr. W. W. Ramsey, of Boston, on "Methodism as a Social Force." The address was capital, and the entire evening one of unusual pleasantness.

A farewell service was held at *First Church, Pawtucket*, April 30. A new edifice is to be erected on the site of the old one, and it seemed proper to hold such services in view of the delightful associations connected with the history of the old building. Many of the present members of the church began their religious life here, and to them these farewell services were extremely interesting. To all, both old and young, the idea of a better house of worship is very gratifying. The pastor, Rev. P. M. Vinton, presided, and brief remarks were made by the following clergymen: Revs. J. H. Lyon, J. J. Woolley, D. W. Faunce, G. P. Perry, G. J. Bloomfield, J. A. L. Rich, B. M. Beal and A. McGregor. Joel Bassett, of the Bethany Mission and General Secretary Stratton of the Y. M. C. A., also spoke. The congregational singing of "Blest be the tie that binds," brought the exercises to a close. Refreshments were served in the vestry. The last general class-meeting was held in the church on the following Tuesday evening. The church building has been sold to Providence parties, who will commence to tear it down at once. The board of trustees met at the close of the class-meeting and authorized the treasurer of the church to sign the contract for the building of the new church in behalf of the trustees. The contractor, Benjamin Smith, expects to have the building ready for occupancy by Nov. 1. Services will be held in Battery Hall, on Exchange St., during the process of erection. A very complimentary reception was given to the pastor and his wife as they entered upon their fifth year with this people.

Rev. John Oldham, at the very pleasant reception accorded him and his family on their return from Conference, was greeted by a very large number of his church and congregation. The Epworth League furnished the literary and musical program, while the Ladies' Social Circle provided for the inner man. In the May number of the *Church Herald* Mr. Oldham, in "Words of Greeting," gives his people a ringing pastoral address, in which he calls upon all to do Methodist work on Methodist lines with prospects of grand results.

X. X. X.

Rev. E. E. Phillips, pastor at *Drownville*, writes: "Rev. J. E. Fischer, who has returned from California, where he went as a transfer from this Conference five years ago, is now doing very efficient work as an evangelist in this Conference. At North Easton, Mass., Old Mystic, Conn., and Drownville, R. I., he met with good success. At many other places he has done our church much good, and many souls have

been saved by his untiring labors as an evangelist."

#### New Bedford District.

**Plymouth and Russell Mills.**—The work is in a prosperous condition in both parts of this charge. At Russell Mills, where Rev. C. B. Allen, of the School of Theology, is carrying on the work, five have professed conversion since Conference, and interest in the general work of the church is increasing. Money is being raised for some much-needed repairs to the church building.

At *Plymouth* Rev. J. H. Newland received 4 into full membership from probation, 3 by certificate, and 1 to probation, on the first Sunday in May. An interesting service on that day was the baptism and reception into full membership of an invalid mother and her daughter in their own home. The trustees have wisely bought the house and lot adjoining the church, in order that they may control the property and have room to enlarge their church building, which, it is believed, will be necessary at a not far distant day.

**Marshfield and West Duxbury.**—Rev. G. H. Heffon is cheered on his return for his second year's pastorate by a good religious interest in both parts of his charge. At Marshfield a largely attended and well-sustained prayer-meeting is held on Saturday evenings in a school-house two miles from the church. At West Duxbury an addition has been made to the Sunday-school library. Arrangements are being made for repairs to the church property at an early day.

**North Dighton.**—All arrears in the expenses of the church have been met, and the church

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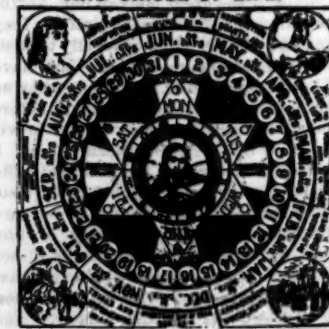
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# GLENWOOD RANGES AND HEATERS



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enters upon the new year with a small balance on the right side. The church is in good spiritual condition. Three probationers were received to full membership at the last communion service. Rev. C. H. Ewer, was heartily received to the third year of his pastorate.

**North Tisbury.**—The Ladies Society has expended quite a sum in repairs on the parsonage, and on the arrival of the pastor, Rev. F. D. Sargent, and his family, they found a table spread before them in the presence of their friends, and a well-stocked larder as a welcome from that generous-hearted people.

**St. Paul's, Fall River.**—A public reception was given to Rev. A. J. Coultas and wife on the evening of May 14, under the auspices of the Epworth League. The church parlors were beautifully arranged and decorated with flowers and growing plants. An orchestra furnished excellent music. Addresses of greeting were made by Hon. W. S. Greene, superintendent of the Sunday-school, in behalf of the school, the Epworth League and the church, and by Rev. W. J. Martin, pastor of the United Presbyterian Church, in behalf of the ministers of the city. Mr. Coultas being president of the Ministers' Meeting—to which Mr. Coultas replied in appropriate terms. Presiding Elder Ela was present and gave a short address. After the personal greetings of the large company present had been extended to Mr. and Mrs. Coultas, light refreshments were served to all present. When the people retired it was with warmer feelings of regard for the pastor and his wife and for each other by reason of the evening's experiences. Mr. Coultas' theme on Sunday morning, May 13, was Christianity, and particularly Christianity in our large cities on which he spoke ably and with marked effect.

#### REOPENING AT CATAUMET.

Repairs which have been in progress on this church for several months having been completed, May 17 was fixed as the date for its reopening for religious services. The day was all that could be desired, and the house was filled at both the afternoon and evening services. In the few months during which the church has been closed it has been changed in every respect. It has been moved across the street, out of the grave-yard, to a lot of ground sloping down from the street so as to give access to the audience-room by rising a few steps, and to afford a high vestry above ground. The church has been entirely reconstructed after plans by T. W. Silloway, of Boston, but little more than the old frame remaining in the new building. On the lower floor is a large room for Sunday-school and social services and a smaller room for the use of the Ladies' Society. An entry-way leads out of doors and also by an easy stairway to the audience-room above. The audience-room is entirely new and modern in all its arrangements and its decorations are in excellent taste. The work has been done in the most substantial manner.

This is one of the oldest churches on the Cape, having been erected probably more than one hundred years ago at some place now not known but thought to be what is now called Sagamore. Before the beginning of the present century, it was taken down and brought to what was then called Pocasset and re-erected on the spot from which it has just been removed. Here Rev. Elisha Tupper long preached to the whites and to the Indians who were then resident in this vicinity. In 1795 the preachers of the Sandwich circuit began to visit and preach here, and about the beginning of the present century a class was organized and the work was carried on by the Methodist Episcopal ministers until 1820, when, under the lead of Rev. Pliny Brett, the church united with the Reformed Methodist Church and continued in that relation till it united with the Methodist Protestant Church in 1832. In 1866 it returned to its first love, the Methodist Episcopal Church, where it seems well contented to remain.

Arrangements for the reopening services had been carefully made by the recently appointed pastor, Rev. E. B. Gurney, and the committee of his church. A bountiful collation was awaiting the arrivals by the noon train, after due attention to which opportunity was afforded to look over the church and especially to look "the landscape o'er" and take in its almost unrivaled beauty. Dr. J. W. Hamilton was on hand for the sermon and the money-raising. The choir of the church, assisted by Austin M. Howard, of Watertown, who sang two very fine solos, with Mrs. Fred Barlow as organist, had prepared excellent music for the occasion. Dr. Hamilton's sermon was from Matt. 4: 17: "From that time Jesus began to preach." The sermon was deeply interesting and inspiring. Following the discourse a historical paper prepared by Rev. Samuel Fox, a former pastor, was read in his absence by Rev. Mr. Chamberlayne, who followed the paper with some very interesting remarks on the missionary labors of the Tupper and others among the Indians of the Cape which resulted in rescuing the Indians of the Cape from the extermination of the whites.

Dr. Hamilton then stated the cost of the improvements to the church to have been about \$4,600, and asked the people for subscriptions to meet the remaining indebtedness; and so skillfully did he manage this work that in a short time \$755 had been subscribed. Tea was also served in the vestry, and while at the tables Dr. F. D. Blakeslee, of East Greenwich, the preacher for the evening, arrived. The sermon was one of the Doctor's best, from 2 Tim. 2: 9: "The word of God is not bound." After the sermon Dr. Hamilton resumed the work of money-raising, and at the close the results of the day were announced to be \$1,075.15—a surprise and a joy to all the people. This sum, it should be stated, included \$175 contributed by the Conference Home Missionary Society. For the success of this work the church is greatly indebted to Bro. D. D. Nye, who gave the land to which the church was moved and has carefully supervised all the work of repairs. The following ministers, besides those already named, were present and took part in the services: Rev. Walter Ela, presiding elder, who had charge of the services; Rev. R. Gurney, pastor; Revs. H. B. Cady and Wm. Kirkby, former pastors; and Revs. N. C. Alger, Geo. W. Elmer, E. F. Mitchell (Baptist), and Mr. Chamberlayne (Episcopalian).

N. B. D.

#### New Hampshire Conference.

##### Manchester District.

The new pastor at North Salem, Rev. H. C. Sawyer, finds an interested company of listeners to hear the Gospel. He has taken hold of the work very earnestly, and is expecting success.

The year begins with seekers of salvation at Salem, Rev. H. F. Quimby, pastor. Four persons were forward for prayers one Sunday evening, and all are very hopeful of a year of great success in soul-saving.

Rev. J. Onstott enters heartily into the work at Salem Depot. Good congregations are much

interested in the preaching of the Word. The pastor, while yet in school, spends Saturdays in visiting the people, all of whom give him a cordial welcome. They hope to make rapid strides forward in the work. The quarterly conference was a very interesting occasion.

Rev. W. A. Mayo enters the field occupied by Mr. Onstott at St. Luke's, Derry. A cordial welcome awaited him. Fine congregations have been present. The pastor feels very much at home and is happy. The first quarterly conference voted to increase the claim from \$700 to \$750 and house rent, making the fall amount \$820. This is a forward move for this society that is very commendable.

The people at Derry are pleased with Rev. J. E. Enman, who comes to labor with them. He will do them good service.

At Hillsboro Bridge, to which a new-comer into our ranks—Rev. C. E. Cramer—was sent, the work opens encouragingly. The weekly offerings taken up on a recent Sunday aggregated over \$600. The push and enterprise of this church will easily handle all their work.

There is a large increase in the congregations at Milford, Rev. J. Manuel, pastor. Week-night prayer-meetings show new life in spirit and attendance, and a year of much prosperity is anticipated.

The church at Brookline has been newly carpeted—the gift of a citizen, Mr. Albert Corey. Mrs. Corey has, at her expense, refitted the vestry. Money is raised to renovate the vestibule. Rev. W. F. Boultonhouse is on his second year as supply here. A good spiritual interest prevails and greater things are looked for. The railroad from Ayer Junction that has had its termination here, is now being extended to Milford, and it is believed that this will bring more business this way and thus be also a help to the church.

The District Preachers' Meeting and Manchester Circuit League will meet at First Church, Manchester, June 13 and 14. A program of much interest is in readiness. Let all the preachers plan to come, if possible.

Let the stewards not forget to pay the pastor his traveling and moving expenses when a new pastor has come to the charge. This is according to 1283 of the Discipline of 1892. He has paid out the money in order to reach you, and needs it back at once. Do not wait for the quarterly conference to come before attending to it.

#### Maine Conference.

##### Portland District.

The year is opening with receptions and revival interest. The Sanford church, Rev. G. F. Milward, pastor, had a powerful manifestation of the Spirit of the Lord on the first Sabbath evening of the year, and several surrendered their hearts and lives to the Lord.

The church at Old Orchard gave the pastor, Rev. W. Canham, an enthusiastic reception, with refreshments, in Willard Hall. We congratulate this vigorous and prosperous church.

**Cornish.**—Twenty-seven of the Sunday-school scholars were converted during the past year, and this changed the type of the love-feast. One could not tell by the testimonies what church he was in. The converts are rapidly and easily becoming acquainted with the new pastor, Rev. I. A. Bean, and the outlook is promising. The quarterly conference voted to instruct the trustees to purchase a lot and build a parsonage.

The health of Rev. M. E. King is so improved that it seemed best for him to return and care for the converts and carry forward the work already begun at Kears Falls. The Sabbath-school is especially prosperous, and about \$50 have been raised for new books.

It is expected that the preachers will prepare for a good time, a helpful time, and a spiritual meeting at the Association beginning at Ells, June 18.

#### Vermont Conference.

##### St. Albans District.

**West Berkshire.**—Mrs. O. E. Babcock has made the church at this place another present. This time it is a nice pulpit Bible. Rev. W. C. Robinson attended last week the funeral of Mr. T. Pearson. The parsonage is being repaired.

**Johnson.**—Rev. W. H. Stanley has rooms at Hotel Johnson for the present.

**Bicycles.**—The circuit rider begins hereabouts to ride the bicycle. Several of our ministers are experts, and do much pastoral work by this means.

**Cambridge.**—Rev. Alfred Sharman has been forbidden by his physicians to do any ministerial work for three months.

**Stowe.**—Rev. H. W. Worthen preaches the Memorial Day sermon.

**East Emory.**—Evangelist N. M. Shaw has received and accepted a call to this appointment. He has begun pastoral labors. The revival fire is burning. It is expected that he will hold three or four preaching services on Sunday. The parsonage is being newly fitted up at quite an expense.

##### St. Johnsbury District.

**Williamstown.**—Pastor Sherburne has been given one reception by the church, and another by the League, and surely has the right to feel at home.

**Barre.**—At the May communion 23 were baptized and 30 taken on probation—the largest number at one time for the last fifty years. Sixty-five were present at class-meeting May 15, and there is an increased attendance at all the services. Work on the new church is now in progress.

**Barton.**—Pastor Lewis has been ill since Conference, but is now recovered. The Epworth League anniversary was fittingly observed.

**Albany.**—Rev. John McDonald, of Glover, a former pastor of our church here, will deliver the oration before the O. A. R. Post on Memorial Day. In the death of Mrs. Stephen Vance, Methodist here loses one of its oldest, staunchest and most useful members. The mother of a large family, she trained them for usefulness and left to them the legacy of a faithful life. She was the daughter of the late Judge I. N. Hall, of Groton.

**Baron Landing.**—Pastor Wright has been honored with an invitation to deliver the Memorial sermon before the local O. A. R. Post.

**Canastota.**—Under the energetic supervision of Presiding Elder Hamilton, a grove-meeting

will be held here, June 4-9. Dr. L. B. Bates and Mr. Harvey, of Boston, who were at Conference, are expected to be present, also a goodly number of ministers.

**Holland.**—A county paper speaks in appreciative terms of the first sermon preached here by Rev. J. T. Baxendale.

**Lyndonville.**—Concerning the recent pastor of this church, Rev. Leonard Dodd, the local purveyor of news for a St. Johnsbury paper says: "It will be many years before Lyndon people will hear better or more original sermons than he has preached during his pastorate here. According to the press, Mr. Dodd has been conducting in Congregational pulpits since Conference." An enthusiastic and hearty reception was given to Pastor W. C. Johnson, May 11, four other clergymen from adjacent churches participating. Mr. Johnson was then presented with a purse of money and other valuables.

**St. Johnsbury.**—The St. Johnsbury Republican gave Rev. Thos. Tyrie, the new pastor of Grace M. E. Church, a most enthusiastic welcome, giving a biography of the man and a full sketch of his excellent opening sermon. A Sunday evening preaching service has been established, and the audiences are increasingly large. A cornet and violin have been added to the choir. The Epworth League anniversary was duly celebrated.

**Peacham** gave the new pastor, Rev. M. H. Ryan, a royal welcome. The ladies had painted and papered the parsonage, and were present to serve dinner when the family came. An increase of \$100 in salary was voted at the first board meeting. The year opens finely. Several have risen for prayers. Mr. Ryan is to preach a Memorial sermon at Wolcott, May 27. Union revival services at Peacham commence May 28. Rev. E. A. Whittier, the evangelist, is to assist.

**Preachers' Meeting.**—The District Preachers' Meeting will be held at St. Johnsbury, June 13 to 15, and a full attendance is earnestly desired. RETLAW.

#### East Maine Conference.

Reported by Rev. C. A. Plumer.

(Concluded from last week.)

**SATURDAY** evening the anniversary of the Church Extension Society was held, Dr. W. A. Spencer addressing the audience.

##### SUNDAY.

The morning love-feast, led by Dr. Keen, was a season of much refreshing. Bishop Foster said at the close: "This is like the love-feasts of sixty years ago." It was like those of more recent years—a feast of love. Those elected to deacon's orders were ordained. Bishop Foster preached. Though suffering from a severe cold, he preached with strength of thought and earnestness of manner as in earlier years.

In the afternoon Dr. J. O. Knowles preached, and those elected to elder's orders were ordained.

In the evening Dr. W. A. Spencer preached, and Dr. Keen led a penitential service at the close.

##### MONDAY.

The Conference met for the closing session at 7:45 A. M.

The presiding elders were made a committee to nominate the standing committees for 1895. The committee on the work of the American Bible Society reported, commending the work and pledging support.

The Conference voted to ask the Bishops to appoint the meeting of the body in 1896 on Wednesday of the first full week in May.

Resolutions of regard and returning thanks for services received were passed, naming Bishop Foster, General Conference officers who have attended the Conference, Dr. S. A. Keen, railroad and steamboat companies, and the citizens of Houlton.

The committee upon the Book Concern and Church Literature, upon the work of the Freedmen's Aid and Southern Education Society, on Benevolences and Missions, reported. The president of the Conference Epworth League reported that the following officers had been elected: H. E. Foss, president; H. B. Dunbar, J. T. Crosby, S. F. Richardson, T. C. Dickens, vice-presidents; W. F. Holmes, secretary and treasurer; B. C. Wentworth, M. A. Parker, Mrs. G. G. Winslow, Mrs. W. McLaughlin, Mrs. A. F. Chase, Mrs. F. R. Rowe, Mrs. A. F. Burton, executive committee.

A resolution commending the purpose of establishing a Methodist Hospital in Boston was adopted.

The triers of appeals, the district boards of church location, the Conference Board of Church Extension, and the examining committees for 1895, were nominated and confirmed.

The auditor reported that the presiding elders' mission accounts were correct.

The stewards reported.

The Journal was read and approved. With a few timely and encouraging words the Bishop read the appointments, and the Conference closed after one of its most enjoyable sessions. Mr. Frohock and the citizens of Houlton will be remembered in many years to come.

The Conference granted a supernumerary relation to N. La Marsh, and warmly commended him to the special work to which he feels himself called by the Head of the church.

The appointments were published last week.

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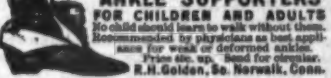
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## The Family.

### A SPRING PARABLE.

Till yesterday one tree was brown—  
One only, 'mid the green of spring,  
Wearing her dead leaves like a crown  
She stood, and seemed to gloom and frown  
On every glad, rejoicing thing.

Till yesterday! When touched at last  
The slow buds quickened and uncured,  
And the poor tree forgave her past,  
And learned to hope, and thick and fast  
Showered her dry leaves on the world.

Swift sudden hope replaced despair;  
The brown leaves dropped, the green leaves  
grew,  
And clothed upon, and fresh and fair,  
The happy boughs swung all in air,  
And drank the sunshine and the dew.

Souls have their dead leaves, here and dry.  
Dead hopes, dead visions, dead delight,  
Relics of gladder days gone by,  
Worthless to every human eye,  
But yet we clasp the poor things tight,

And feel that life were bare indeed  
If we should lose them, or let fall,  
And all the old-time hurts would bleed,  
And we unwrapped from sorrowing weed  
Like mourners dragged to carnival.

Then in a moment suddenly  
God's blessed sunshine, all unguessed,  
Reaches and heals our hearts, and we,  
Tasting its sweetness, know that He  
Bids us be happy with the rest.

—SUSAN COOLIDGE, in *S. S. Times*.

### Thoughts for the Thoughtful.

Only he who puts on the garment of humility finds how worthily it clothes his life.  
—Phillips Brooks.

Shall sorrow win His pity, and not sin—  
That burden ten times heavier to be borne?

Once in old Jerusalem  
A woman knelt at consecrated feet,  
Kissed them and washed them with her tears.  
What then?  
I think that yet our Lord is pitiful.  
—Jean Ingelow.

Opportunities fly in a straight line, touch us but once, and never return; but the wrongs we do others fly in a circle; they come back to the place from which they started. —T. DeWitt Talmage, D. D.

No telescope has ever penetrated or can penetrate that mysterious, undeveloped future. No telegraph message can reach us from its shores—no electric spark traverse the depths of its unnavigable sea. No vessel ever yet set sail to that impenetrable silent land, and from amid its fogs and darkness brought back an authentic and authenticated message. The *tomorrow*! It often ushers in events with the suddenness of a shock—like the instantaneous upheaval of the earthquake. Life flows on, from day to day, a placid river. We get accustomed to and familiarized with its easy, untroubled current; not a wrinkle obscures or ruffles its surface; no premonition of a cataract at hand. But in a moment, with one furious bound, down it is swept in foam and thunder to the rocky caldrons beneath. Ah! the soliloquy is often rudely broken: "Tomorrow shall be as today, and much more abundant." Tomorrow comes, but it comes with chairs emptied and windows darkened. Today—rings some jubilant chime; tomorrow—the bells are muffled, the eye is dimmed, and "man goeth to the long home!" —J. R. Macduff, D. D.

Last night a storm was on the sea,  
The wreckage drifts ashore;  
Come walk along the beach with me,  
And hear the breakers roar.

What soul their sorrow understands?  
What eye can trace their path?  
They fling themselves upon the sands,  
And foam with fear or wrath.

The shore receives them, patient, dumb,  
Nor trembles at their shocks;  
But lifts to meet them as they come  
Its great, insensate rocks.

They calm me with their awful strength,  
So small my life appears,  
So less than nothing in their length  
Are all my days and years.

I look across the restless sea,  
And seem an atom, tost  
To wandering winds; and what to me  
Is joy, if kept or lost?

And what, if wearied on the way,  
I fall and faint and die,  
Would any miss, till judgment day,  
So small a thing as I?

—ELLEN M. H. GATES, in *Youth's Companion*.

One of the best evidences of the entirely sanctified condition of Christians in the other world will be that God can trust us there with complete happiness and unalloyed prosperity. I never met with a Christian in this world who could be; even Paul needed a thorn in the flesh to prick his pride and keep him humble. There is not one of us whose religion might not soon decay if exposed to the blinding heat of a constant sunshine. We require continual chastisements and settings-down and settings-back, and frequent trials of head-winds and storm. Nothing would ruin us sooner than to be allowed always to have our own way. But in heaven it seems likely that we can bear to be perpetually healthy, perpetually prosperous, perpetually happy, without the need of watchfulness or the fear of falling. How hard it will be

to recognize ourselves! We shall require no rods of correction, and there will be no house-room for crosses there. Can it be, my brother, that you and I shall ever see a day that will never know a pang, never make a false step, never hear a sigh of shame or self-mortification, never see one dark hour, and never have a cloud to cross the unbroken azure of our sky? And oh! what a joyful relief to poor bed-ridden sufferers to know that "none shall say I am sick; neither shall there be any more pain!" —Theodore Cuyler, D. D.

There are seasons in our existence when joy forsakes us, when we all but die to hope, when an almost wintry desolateness, as respects life on earth, reigns around us, and to our limited and distrustful vision spreads into and darkens the whole future horizon of our life. Plans have failed, efforts been baffled, hopes destroyed, earthly dependencies stricken away, dearest companionships ended. The chill blast of adversity has led to a shrinking into one's self, and expressions of sympathy—though known as not designed to be—seem a mockery of one's grief. O sorrowing, downcast soul, another spring shall come to thee! Not such, indeed, as thou knewest before life had whispered to thee of its changes and vanishings and desolations, or a leaf had fallen from thy wreathed hopes, but a season of gladness still, a season of new hopes and blessed satisfactions, of cheering sunburst mingled with its still-abiding shadows. God darkens not life wholly. He never does. He permits the impoverishment of the outward lot not without rich satisfactions left behind and a spring to come, not like, but, it may be (He would have it), better than the earlier ones. Divine blooms may beautify and gladden it, helped on in their unfading life by that preceding desolation—humility, patience, sympathy, an elevated thoughtfulness, chastened expectations, deepened affections—these and the like, as the products, in part, of the desolation they cover. —Rev. Nathaniel Hall.

Death is not the outcome of God's will. Death is the outcome of natural law, the effect of natural causes, in a created order perverted and spoiled by sin. "By man sin entered into the world, and death by sin." Scarlet fever smites the temple of the dear child's body and leaves it a ruin. We torture our hearts to make them say this fearful paradox: "God's will has done this, therefore I turn to God to comfort me." How many hearts have bled, blasphemed, and broken in the excruciating effort to ask comfort from Him who killed the child. We try to train ourselves to believe that this is "kissing the rod." We are wrong. "What took this child away?" Shall we say, the will of God? No, let us say the truth: bad drainage and germ-infection. And God sorrows with us as much as any earthly friends, for He no more did it than did they. What does it mean then: "The Lord gave and the Lord hath taken away, blessed be the name of the Lord?" The Hebrew word is clear: "The Lord gave and the Lord hath received, blessed be His name." Who could bless the Lord for taking away our beloved? But we can bless Him that, since the sad and broken natural order of disease and death has conquered our loved one, the Lord has received to His eternal paradise the spirit we loved. Once only in the Bible, so far as I know, it is said of a human being: "God took him away," and that man was Enoch—who did not die. —CHARLES CUTHBERT HALL, D. D., in "Does God Send Trouble?"

### HALF-WAY HOUSES.

Olive E. Dana.

THERE are so many of them, of so many kinds! Indeed, some people have to live in them all their lives. And they do not seem usually, to their occupants, at all desirable or delightful, but only to be gotten out of as soon as possible.

The "between times" and the "middle" things—does it not seem very often as though they were the hardest of all to live through and to do, the most wearisome and most unprofitable?

Beginnings are easy and inspiring, and to be in sight of the end or even in the thick-est of the fray or at the hardest place in the task, brings its own stimulus and incentive. But the tedious, commonplace, unsuggestive "between places," that do not stir nor thrill us, and seem only there to be gotten through with—these are the ones that often vex and try us.

But we often find that they have, after all, their own importance, significance and blessedness, and we look back at them with real gratitude for the blessings they brought us in their sober habitudes.

And the same thing is true, I think, of all the rest of life's half-way houses, whether they be between youth and age, between poverty and wealth, between health and sickness, between culture and ignorance, or midway of any other of the extremes which accentuate human conditions and human experience. They have, all of them, their own immunities, safeguards, joys, outlooks, and opportunities. And it is of the last—the opportunities that come to all the dwellers in these half-way houses, whether they are conscious of them or not—that I am writing.

I do not think the most of us, in our little

half-way houses, even in the corners of them, realize what opportunities of service and helpfulness these often-despised dwellings afford. They look both ways, you know—down toward the valley from which they are, after all, such a little way removed, and up to the summits, which seem a little nearer because a part of the distance has been traversed, and yet far-off because the way has been, perhaps, not an easy or short one. And both the people on the heights and the people at the foot of hill are their neighbors in a truer sense than they can be to each other.

There are the people who are just comfortable, who have pleasant homes, and may be—it is only a "may be" with many of them—a little money. They associate, oftentimes, with people far richer than themselves, and feel, perhaps, no sharp dividing line between. And they have acquaintances and may be friends who are much poorer than they, whose struggles and defeats they can well understand. Even the privations, cares and humiliations of those who want and suffer they can feel and sympathize with, as those to whom luxury is a normal condition and dearth literally an unknown quantity, can hardly do. And herein lies a part of their opportunity.

But alas, and alas! in these half-way houses the people seem too often only to be looking up the hill; and so constantly have their eyes been turned that way, that they have well-nigh forgotten their kinship with the people below, to whom they might give such help as the fullest purse cannot afford alone. For these "neither rich nor poor" people, these "middling sort" of homes, might be literally, and in a most beautiful, benignant, yet unobtrusive way, half-way houses to both their richer and their poorer friends, helping each class to know the other better, and revealing and even creating avenues through which, in the noblest way, the abundance of the one might compensate the lack of the other. Such people, such homes, we all know, and can but pray, as of Ben Adhem, "May their tribe increase!"

Then there are the people who know a little, who are not wise nor gifted nor famous, but who appreciate books and art, culture and refinement, who desire and enjoy knowledge, and whose friends are among both the cultured and the ignorant. Can they not both give and take? May not their lives be so open, free and responsive, so tenderly, loyally generous, that the truth and beauty that come into them shall be given again to those on the lower side? Is not this one of the things we are far too slow to do? And, after the nobler gifts of spiritual aid and personal sympathy, what is better worth the giving, what will yield larger revenues of growth in the lives into which it falls? And the ways in which it may be accomplished are so practical, so recurrent, so delightful! Hardly a day but brings its opportunities.

We hear much about "popularizing" knowledge, and we have wise and benignant "extension" agencies. But individual lives may serve the same purposes in their own sphere, and give, beside, the help that one life only can give to another. If we held our books and pictures, be they many or few, fine or common, as a trust, and ourselves a debtor to those less fortunate because of our ownership; if we were as ready to share the bit of helpful knowledge, the noble thought that has enriched us, as some of us are to pass on the latest bit of personal news, the last caprice of fashion, what a nobler era we should be helping to bring in! "What are those things doing here?" asked gruff, heroic Oliver Cromwell concerning some silver images of the apostles that he found in a wayside church. And the story runs that he straightway ordered them fused into coin for the benefit of the poor.

There are other half-way houses, of spiritual attainment and condition. Some of us seem well content in them, some of us endeavor sincerely to build nobler dwellings, sener and more saintly habitudes for ourselves, and will not believe that it is to be always our place, that the doors will not yet open that shall let us in to a holier abiding-place where God shall be nearer, His love more real, His power more vital in us, and we both fitter and readier to serve Him and to minister to the souls about us.

But if we are living in sincere obedience to our Father and discipleship to Christ, shall we be excused from any service, however slight, that we may render? No one can give that which he has not himself received. No one has a right to even attempt to light another's way unless the torch he passes on is lighted where the flame in his own soul is kindled, and both be heaven-lit. But "oftentimes the fire burneth," says Thomas à Kempis, "yet the

flame ascendeth not up without smoke." Phillips Brooks found the characteristics of the Christian ministry suggested in those words of Christ: "What I tell you in darkness that speak ye in light;" and tells us, in one of his most significant discourses, in what mystery, humility, and pain is received and uttered the truth and the comfort that ministering souls pass on to their fellows.

Our very infirmities emphasize our kinship to our brethren, and unlock doors which sometimes were otherwise closed to us. Our own need may show the preciousness of that we seek and cherish; our own apprehension clarifies another's understanding. "The bread which comes from heaven needs finest breaking." The seed which might wither or blight in our strongholds may increase and be perpetuated in nobler growths if it be freely and fully sown.

Augusta, Me.

### About Women.

—Miss Edith Hill, who has been remarkably successful in evangelistic work, was ordained, April 13, as pastor of the Baptist Church at Pittsburg, Kan.

—Rosa Bonheur, upon whose breast the Empress Eugenie personally fastened the Cross of the Legion of Honor in 1865, has just been promoted to the grade of Officer in that Order—the first woman artist upon whom that distinction has been conferred.

—The Boston Advertiser says that Mrs. Blaine is working steadily upon the life of her husband. She is to do more than to collect the material for Gail Hamilton to write. Mrs. Blaine is a literary woman herself, and the two women will collaborate.

—Miss Caroline B. LeRow, well known in educational work, won the prize lately offered by the New York World for the best article of 1,000 words upon "Dr. Parkhurst's System of Municipal Reform," the selection being made from over 2,000 articles submitted.

—Miss Mary J. Westfall has lately brought to New York a beautiful collection of Pacific coast algae. It contains over 3,000 specimens of seaweed, gathered, pressed and mounted by Miss Westfall's own hands. The collection represents eight years of unremitting toil, patience and enthusiasm. It was exhibited in the Woman's Building, in Chicago, where it attracted much attention, and received the only medal awarded for algae. Miss Westfall's object in bringing her collection to New York is to interest artists and school teachers.

—A medallion of Madame Jenny Lind-Goldschmidt was unveiled recently in Westminster Abbey by the Princess Christian. It is appropriately placed beneath the monument to Handel, the master to whose music the great singer was most devoted. Around the medallion of her tender and womanly face are the words, "I know that my Redeemer liveth," and immediately after the unveiling, a beautiful voice was heard afar off, singing these words, with which the Swedish nightingale was wont to exalt her great audiences. Jenny Lind's medallion is said to be the first that has been placed in Westminster Abbey to commemorate the talent or achievement of any woman.

—Mrs. Robert Fulton Cutting supports an admirable charity, which gives a summer holiday to young women. Mrs. Cutting has leased a fine, large place at Sneedan's Landing, opposite Dodd's Ferry, on the Hudson. The house has been put in thorough repair, and was opened on May 1, and in this establishment an outing of ten days is given to young working women. Ten are received at a time, and in this way from May to November a great many enjoy a vacation. Mrs. Cutting has carried out her project for the past two or three summers with gratifying success.

### THE LONELINESS OF AGE.

THE loneliness of age! How few think of this and treat with due tenderness and consideration those who have outlived their generation, and whose early companions and friends have been taken from them! Unable to engage in the activities of life, they are no longer brought into contact and sympathy with those around them, and no tie of common interest and mutual dependence binds them together. They necessarily, to a great extent, live in a world of their own, with which those around them are not familiar. The communings of their hearts are with the scenes of the past and the companions of other years who have long ago passed away. Lover and friend have been taken from them, and their acquaintance laid in darkness. The forms they admired and loved are gone, the eyes that looked into theirs with the tenderest affection are sightless, and the voices that cheered and stirred their souls have long been silent. Their early world of hope and joy has become a desolation, and they sit in silence contemplating the ruin that has been wrought. They are

"Only waiting till the shadows  
Are a little longer grown,"

to pass on to the reunion that awaits them, and the glad greetings of those they love. Who would not do what he can to cheer the loneliness of the aged, to smooth their pathway, and comfort them in their declining years? —Churchman.





"WHY doesn't Aunt Serena ever talk about the fashions?" inquired a grave-looking, elderly gentleman the other day. "Why, bless your soul!" I cried, almost too astounded to utter a word. "I do, sometimes." "I have an artist's eye for color and effect," he continued, "and it often distresses me to see how dowdily some of our nicest women and girls dress. Why don't you give your lady readers information and suggestion on this line more frequently?"

Sure enough, why not? But many of my readers doubtless subscribe for some paper or magazine which devotes more or less space to the prevailing modes, and what I might say would be quite superfluous. However, perhaps it would be well to have an occasional chat together about what we shall wear as the changing seasons come and go. I know the old idea is still inherent in many minds that Methodist women should put far from them all thoughts pertaining to fashion or adornment; but as long as women must wear clothes, do you not think it wiser and better to purchase pretty and becoming materials, and tasteful outside garments and hats, than to go around looking like perfect guys? It is certainly a woman's duty to look as well as she can, for the sake of her loved ones at least. I do not mean to encourage undue concern for our raiment—what we shall put on; but I do plead with some of our good women—who seem to feel that they are doing wrong in the sight of God if they buy pretty clothes—to take just a small fraction of their precious time at the beginning of each season and plan out a gown, a wrap, a bonnet, which will prove attractive and satisfying. The same money, remember, will buy tasteful or ugly attire; and the best-dressed women are very frequently not those who have the most money to spend. Good taste will always make up for deficiencies in the pocket-book.

Never was there a time when one could exercise individual taste more freely than now. A certain amplitude of skirt and sleeve characterizes the present modes, but beyond that there is room for a wide range of fancy. Combinations of a variety of fabrics are much used, and there is no end to the possibilities for made-over gowns. The New York Sun says:—

"Waists rarely match the skirts, and drapery, which is the latest thing in skirts, lends itself beautifully to the making-over process. . . . All the bodices give great breadth to the figure, displaying broad collars, capes, and fichus, more or less elaborate. . . . The dominant sleeve is developing possibilities of expansion which are really alarming when seven yards of material can be used in one pair. Two immense balloons are not enough, it seems. There must be frills over frills and puffs over puffs. Even the plain, unassuming mutton-leg sleeve has taken to drapery. Ribbon and lace are employed to make fancy sleeves which are useful to freshen up an old gown for house wear."

In the midst of the great profusion of varied and artistic accessories of dress this spring, a woman can more easily create distinction suited to her own style if she will only study her good points. Lace of all kinds and at all prices, and beaded passementeries, are very fashionable, as is also the new insertion which is used so generously in trimming waists and capes.

For tailor-made gowns the covert suit is a general favorite, and comes in a variety of shades. A plain gown of dark gray covert cloth, made with coat basque, the revers of which are faced with black silk, is particularly stylish. The stock and vest of the silk can be removed, and some lighter color substituted, when desired. A New York paper, commenting on black tailor suits, says:—

"The black tailor suits that are now being worn are indeed exceedingly trying to all, except to those with clear, fair complexions and perfectly molded forms. It is not generally realized that black is a trying color, except to a fair, clear complexion; and it needs abundant relief of lace, spangles or garniture in color. Elderly women will find dark, rich tones of color far more becoming and no more conspicuous. Dark navy blue, dark Carmelite brown, which harmonizes with tints of brown hair, are more suitable for women of middle age. Silver gray, which has such a fascination for middle-aged women, is another trying tint, suited only to young women with fair complexions. In choosing a tailor gown, special attention must be paid to the color, because the severity of the present tailor style renders an unfortunate color still more trying. In rich materials like velvet and moiré, such as Worth and the other French dressmakers have adopted, entire wraps and gowns of solid black, relieved by trimmings of lace and spangled net, are most fetching and elegant when worn by fair women with golden hair. Even these elaborate gowns in black must be avoided by the middle-aged woman whose complexion has become dull and whose locks have faded to dun color. And yet they are the very ones she is most likely to select!"

For cool summer gowns there are the India and Japanese silks, ginghams, crepons, challies, and a great variety of cotton fabrics. An India silk is a good investment, even if it does cost a little more in the beginning, as the silk wears well, does not crease, and can be made over beautifully.

The new "swivel" silks are light and dainty, and in the delicate pink, blue, and cream shades are lovely for fresh young girls. The ginghams were never so pretty and cheap as now, and one who has the time and the taste to make her own dresses can have several cool cotton ones at a very small outlay. But when we are obliged to depend upon a dressmaker, we are quite apt to have fewer gowns, for "it does cost so frightfully to get things made," as Arabella says. And it does—often considerably more than the material. However, last year's skirts, freshened up with new trimming, can be made to do excellent duty this summer with a new silk blouse or shirt waist.

"But it's all vanity, Aunt Serena, all vanity and vexation of spirit," growls a masculine voice. No, my dear sir, it is not. Of course your sex never exhibits any trace of that weakness! Oh, no! But there is scarcely a woman of my acquaintance who is so fussy particular about her wardrobe as you are in regard to the fit of your shirt, the design and color of your necktie, the cut of your trousers, the wrinkleless aspect of your new coat, the particular width of your hat-brim. So don't fling out little slanders of spite, my friend, for your "house" really presents quite an expanse of "glass."

Proper attention given by both men and women to their dress is not vanity. Neat, tasteful attire requires some thought, some planning, and I think we can do this in a way that will not be unbecomingly sincere followers of the One whose loving eye rested in admiration upon the lily of the field in its beautiful array.

AUNT SERENA.

### THE LITTLE MAID'S TEXT.

A little maid sat in the cottage door.  
She was conning her lesson o'er and o'er—  
"Thy shoes shall be iron and brass," spoke she.  
"And, 'As thy day'—thy day—'thy strength shall be.'"

Her sweet, childish voice in clear accents fell  
On the quiet hillside and wooded dell.

She lifted her eyes from the open Book,  
And over her face came an earnest look.  
She was sure she would never want a pair  
Of such queer-looking shoes as those to wear!  
And words about "day" and "strength"  
Must be meant.

For folks like the grandfather, old and bent.

She applied herself to the letter well,  
And soon every word of the text could tell.  
Then away she sped, for 'twas hard to stay  
So long from the fields, that beautiful day—  
All a-bloom with daisies, yellow and white,  
And new clover heads just lifting in sight.

That text was God's message to one who stood  
Halting and faint at the edge of the wood.  
And his soul was sore vexed, questioning why  
His work for the Master the morrow would be  
Through such a rough way; he feared that his  
strength

Could never hold out to travel its length.

But what matter how rough and steep the  
pass?

Those words—"Thy shoes shall be iron and  
brass"—  
And that never-failing, wondrous decree  
God made—"As thy day thy strength shall  
be"—

Encouraged his soul; with face all aglow,  
To his Lord's work he made ready to go.

—SUSAN TRALL PERRY, in *Interior*.

### A HOME APPARATUS.

STERILIZED milk, in the minds of most people, is milk so treated as to be of peculiar value to infants and delicate children. Sterilized milk is valuable for all household purposes for which milk is used. Housekeepers who economize are careful about the ice bills. In cities and large towns meat can be brought from the butcher's just in time for cooking, and other marketing can be kept down to the point of absolute necessities; but milk, like water, must be always on hand. To keep milk fresh and sweet, even with large refrigerators, in extremely hot weather becomes a problem, and often a vexation.

The United States Government has become the servant of the household by experimenting until a convenient and cheap apparatus for the sterilization of milk has been found. It consists of a three-gallon tin pail, in the bottom of which is placed, upside down, a tin plate—perforated. On this are placed small glass bottles in which is the milk, a little more than half filling the jars. The mouth of the jar is closed with cotton wadding. The six jars, and one quart jar, if needed, can be put in the tin pail, with cold water about one inch above the milk, or a little more. The cover is placed tightly on the pail, and it is placed over the fire to heat slowly until it has reached 155 degrees. Before placing on the fire, a dairy thermometer is floated on the water. When the right temperature is reached, the pail is taken from the fire, and the water cooled gradually until it has reached the temperature of the room, when the milk-jars are removed, and set aside until needed. The whole apparatus will cost about one dollar. The first essential is absolute cleanliness. The jars must be scalded thoroughly before the milk is put in, and the cotton must be placed at once in the mouth of the jars, and kept in until the milk is used.

The whole theory of sterilization is death to disease, and every precaution must be taken to keep the jars free from germs that may be floating about.

Milk sterilized will keep a week. The wisdom of using small jars is that small quantities of milk can be used at once, and the jar scalded out. It is not wise to use small quantities from large bottles, for, even with care in the act of pouring, the dangerous element might be introduced. —The Outlook.

### "THE BREAKING OF THE BOXES."

REV. E. H. HOWARD, Ph. D.

THE lines, in a late number of ZION'S HERALD, on "The Breaking of the Boxes," by Mrs. V. A. Cooper, are not only true to life, and will come home most tenderly to many an itinerant's heart, but are exquisitely tuneful and full of tenderest pathos. This writer's late companion—who two years ago left us for the home beyond—would have richly appreciated and enjoyed this poem. For thirty years she had so well known just what those "boxes" signified! Nevertheless, had she lived to see the day, yet in the future, when these same boxes, associated with so much of painful toil, shall be finally broken up, I think that, after all, in view of all the holy memories in sunny, hopeful years of itinerant life and labor associated with them, it would not have been wholly without a sigh, without a tear of regret, she would have witnessed their breaking up.

Indeed, as I perused this charming poem, my heart, as I read on, so warmed toward the dear old boxes—which have so long and so faithfully followed us in our itinerant career that they seem like sympathizing members of the family—that I strongly desired the poet to introduce, before closing, a stanza confessing that, after all, in view of all the tender as well as painful memories associated therewith, and their connection with a glorious, heroic past to return to us no more forever, it was not altogether without a pang, a sense of real sadness, she saw the dear old boxes finally and forever broken up.

Newton Lower Falls, Mass.

### Bits of Fun.

—Young Wife (in tears): "O Gerald! What do you think! The canary has gone to laying eggs!"

—Unfeeling Husband: "I don't see anything heart-breaking in that, Elsie. It's a perfectly proper thing for a canary to do."

—Young Wife: "Yes, but I've always called it Ben!"

—Unfeeling Husband: "Well, you can call it Ben Hur now."

—"No," said Farmer Cornucopius's wife, "fame ain't fur everybody. There's Josiah. He done his best, but he never will git famous."

"What was his ambition?"

"Ter get his plotter in the paper. He set up nights tryin' to think of some ailment ter take patent medicine fur; but he was so overpowered in healthy that they wasn't a single thing fur 'im ter git cured of."

### Little Folks.

#### AUNT JANE'S FRIENDS.

Mrs. O. W. Scott.

IN THREE CHAPTERS.

#### III.

WHEN Aunt Jane thought of the new church and asked herself, "What can I do to help?" she glanced around her little room as though she expected an answer. But nothing of any value met her eye until she saw her missionary mite-box on the table. This particular mite-box was an institution "always open for donations from a benevolent public," and Aunt Jane's "public" was very benevolent. Many a lady would ask if she could do anything for the helpless cripple and receive the reply, "Yes, you will help me if you give something for my heathen sisters." Then into the mite-box would go a bright bit of silver from one who "didn't believe in missions!"

But today she thought: "Why couldn't I give what's in the box to the new church, just this one year?" As quickly as her chair could roll she got to the table. "It is very heavy. There must be seven or eight dollars in it," she said, slowly turning it around. And now she met the steadfast gaze of the "first missionary," whose face was on one side of the box.

Aunt Jane was well acquainted with that face, and in her loneliness she fancied its expression often changed. She would sometimes say: "Isabella is having a good time today. Those heathen women are glad to see her, and to hear about Jesus;" and again: "I know she is almost discouraged. O Lord, give her more strength!" But now she said: "Why, how surprised and grieved you look! It was a temptation, I own, but I won't take one cent of this money for the church. I don't see how I could think of robbing you."

Giving the box a loving pat, she replaced it, and rolled back to the window, feeling something like a reclaimed burglar.

A few days later there was quite a commotion among Aunt Jane's little girl friends. They were consulting their mothers and older sisters, and looking through bureau drawers and "piece bags" in the most mysterious way. Daisy Sellers, Agnes Thorpe, Ruthie Babcock, and three other little neighbors were in the secret, and when the boys teased to know "what was up," they replied demurely that "Aunt Jane was going to have a sewing-class."

Ruthie Babcock's mother said she couldn't understand what the attraction was, but

"Ruthie would rather go to that dingy room and sew than drive to the beach or play in the park."

At length it was whispered around that Aunt Jane and her "Half Dose," as they were called, were making fancy articles to help build the church. This caused much quiet smiling among the ladies, but they said: "Never mind; it keeps the girls out of mischief, and amuses Aunt Jane."

The beautiful summer came and went, the fall came, and the new church was approaching completion. Before the audience-room was done, or any part of it dedicated, the ladies were to have an entertainment for two evenings, with sale of contributed articles. A little while before it was to take place the girls inquired if Aunt Jane could have a table.

"Aunt Jane!" exclaimed Mrs. Sellers, who was president. "What does she want of a table?"

"To put our things on. Truly, we have made lovely things for the church!" exclaimed Daisy.

A long dining-table in the ladies' parlor was at length set apart for the "Half Dose," with the remark that they could use one end of it.

Frank and Ed. took Aunt Jane to the church on the morning of the day appointed, and worked with the "Half Dose" under her direction like so many beavers. When evening came everybody was saying: "Have you seen Aunt Jane's table? It is the prettiest thing here!"

Then the crowd would move toward the parlor, and this is what they saw: Beautiful festoons of evergreen brought from the woods by the boys, above the table, caught here and there with tiny flags and gilt stars. The table itself was covered with an astonishing variety of toilet sets, watch-cases, tidies, lamp-mats, little dolls daintily dressed, holders, match-safes—oh, I cannot remember all that was there! Aunt Jane sat like a disabled fairy godmother in her chair, which was decorated for the occasion, while on either side were three happy girls, each with her badge of scarlet ribbon.

And how the people bought those lovely things! How many gentlemen were ready to take pin cushions or dolls to help swell the funds which Daisy kept in a little box! And how they all forgot to wait for their change!

Aunt Jane forgot something, also, that evening. She forgot the days and nights of pain spent in planning and working. She did not even remember how hard it had been for her to be patient with the "Half Dose" when they took long stitches. It was enough to know that at last she was doing something for the new church.

That night it was quite cold, with a hint of snow in the air, and the ladies said it was too bad for Aunt Jane to go home when she would want to be there again the next evening. So it was finally decided that she should stay in the new church all night, with Sarah Keep as a kind of guardian angel. The "Half Dose" were suspicious that Sarah would not keep awake, and anxiously whispered: "Don't you feel afraid to stay in such a big, big house all alone?"

"No," said Aunt Jane, "I shall lie awake all night, I am so excited; and that will give me a chance to think about how Eli slept in the temple, and Samuel talked with God when everything was still."

So the ladies made them very comfortable, and before midnight everything was very quiet. Aunt Jane never forgot that night, it was so full of peace and pain; and Jesus seemed to come very near her wheelchair—even nearer than when she was at home.

A rough, wicked man, when he heard how she had enjoyed that night, said: "Well, I calculate your church is dedicated now, for I'll bet a bishop can't make better prayers than Aunt Jane."

The next night, after they had "sold all out," Aunt Jane's happy "Half Dose" counted up their gains, and found they had cleared more than thirty dollars for the new church.

The snow came thick and fast that night, but not until the boys had got Aunt Jane safely home, where, all the long, cold winter, she was cheered by memories of that blessed effort and its success.

Several years ago this happy saint moved out of the little brown house into her heavenly mansion, sincerely mourned by all her friends. But where are the boys and girls who so bravely and lovingly gave of their young strength to supply her needs? I do not know; but if they are living today, I believe they are better men and women because of what they did for Aunt Jane.

Williamantic, Conn.



## Editorial.

## A BORROWING CHURCH.

SECRETARY PECK was an able and most useful officer of the church. His death produces sincere, profound and widespread grief. He was a favored son of New England Methodism, and it is, therefore, especially fitting that we do him honor.

## BUSINESS AND RELIGION.

A PHRASE in a book struck us unpleasantly the other day. It was this: "A thoroughly businesslike disregard of all interests but his own." And is it true, we asked ourselves, that this expresses the general run of the principles and maxims most prevalent in the world of business? Is "Look out for number one," the guiding thought? Is "Let the buyer beware," the well-understood rule? Is it impossible to be a good business man and a faithful Christian man at the same time? We were unwilling to think this, because we know of some who beautifully combine practical sagacity and sweet spirituality, who refuse to sell their principles with their goods, and consider character of more consequence than cash. But we had to confess that they were few. As a rule, different ideas prevail. He is considered a fool who tries to set up to the spirit of Christian love in the marts of trade, and refuses to take advantage of the weaker. Nevertheless we are fully persuaded that to have an eye to other people's interests as well as our own, to be ready to lend a hand and cultivate bowels of compassion—in a word, to be Christlike—is to be on the winning side in the long run even from a temporal point of view; and in the light of eternity what a dreadful mistake all others are making!

## MINIMUM, AVERAGE, MAXIMUM.

CHRISTIANS, or at least church-members, may perhaps be divided, like ancient Gaul, into three parts. There is the minimum Christian, the average Christian, and the maximum Christian. The three types will be readily recognized.

The minimum man is seeking how to get to heaven as cheaply as possible, whether it be in point of purse or personal self-denial. A number of important points as to worldly amusements and other such things do not seem to be quite clear to him, but he always gives himself the benefit of any doubts, and he is quite certain that it is not his duty to be peculiar. He knows, of course, that he cannot serve both God and Mammon, but he sees no harm in being on friendly terms with the latter potentate, and he is found in the lodge-room decidedly more than he is in the class-meeting.

The average Christian does rather better than the brother just described. Instead of refusing to give anything at all to missions, he puts down fifty cents as his annual subscription toward evangelizing the world. Instead of being found in church two or three times a year, he is, as a rule, in his seat, unless it should be very hot or very cold or pretty sure to rain, or unless he is extremely tired. He does not smoke—that is, as a habit; he indulges in a cigar only once in a while, and then feels rather ashamed of it, so much so that he pulls it quickly out of his mouth and throws it away if he sees his pastor coming. He certainly has a conscience, and though he does not always attend to its monitions, he does not sin without pretty soon repenting of it and purposing to do better. On the whole he is improving, but it must be confessed his progress is slow.

Mr. Maximum is altogether different. When the contribution-box or subscription paper comes around, he does not ask, "What is my share?" or "How little will answer?" but, "How much of the Lord's funds is it His will to use just here?" His seat at church is never vacant when it is possible for him to be present. The pastor can depend upon him for support in any and every good work. He is not seeing how little he can do and yet not miss heaven; he is planning for an abundant entrance. He has an ambition to receive the heartiest kind of a "well done" from the Master's lips. He does promptly every known duty, and he is perpetually inquiring what more he can do. He is making rapid advancement in the divine life, stretching forward in the race for the prize of his high calling.

Happy is that church which has at least a few of this last class of Christians! They have always been rare, and we fear always

will be. But, reader, ought you not to have a place among them? Covet earnestly the best things. Agonize to enter in!

## Gratuitous Service.

THE administration of Bishop Fitzgerald at the session of the New England Conference was, and is, a domestic matter, with which the members of the Conference and the churches within the same have primarily to do. Judgment has been passed here upon the Bishop's course, and will be in the days that are to come. The Methodist press has treated the matter as local, and has acted with commendable courtesy and deference, with a single exception. Last week, the *Michigan Christian Advocate* discussed the matter editorially. The paper that should sympathetically and fearlessly unite with ZION'S HERALD in protesting against, and in resisting episcopal usurpation, seeks to extenuate it. If we should discuss the action of presiding bishops outside of our patronizing Conferences—as we are now so strongly urged to do—then the church press might fittingly express their views. Until this is done, we demand what we uniformly concede, that each journal be left to manage its own local disturbances. We have no doubt that the *Michigan Advocate* is entirely competent to treat all matters relating to administration in its own patronizing Conferences.

## Personals.

—Dr. W. N. Brodbeck lectured before the Baltimore Epworth League Convention, May 22.

—Bishop Thoburn will be one of the speakers at Mr. Moody's World's Student Conference at Northfield, Mass.

—The address of Rev. Frank C. Haddock is Brunswick, Me. He can be secured for a supply for Sunday services as needed.

—Bishop Foster will deliver the annual address before the Young Men's Christian Association of Ohio Wesleyan University at Delaware, Ohio.

—President Andrews, of Brown University, is engaged upon a book embodying his views on bimetalism. The volume will be entitled "An Honest Dollar."

—Mrs. Cornelia A. Miller, of the Ottawa St. M. E. Church, Joliet, Ill., has given \$5,000 to Wesley Hospital, Chicago, to endow a bed in memory of her mother.

—The lamented Dr. Frederick Merrick selected Rev. J. C. Jackson, D. D., of Columbus, Ohio, to edit his autobiography. Cranston & Curtis will bring out the volume.

—Prof. J. Scott Clark, of Northwestern University, and Prof. L. M. Underwood, of De Pauw University, will visit Europe together, sailing from New York about June 20.

—Rev. Manley S. Hard, D. D., has been engaged to deliver the Commencement address before the literary societies at East Greenwich Academy, R. I., during anniversary week.

—Rev. Henry Baker, D. D., and wife, of the Baltimore Conference, have sailed for Europe to be absent a year. During that time they will visit our missions in India, China and Japan.

—Rev. and Mrs. Isaac McAnn have returned from the South where they have been stopping for some months, and will remain in this city for the present. They may be addressed at the Cullis Home.

—Rev. T. B. Neely, D. D., and wife, of Philadelphia, will sail for Europe on the steamer "New York," May 30, to be absent some weeks. They will visit England and the Continent, going as far as Naples.

—Rev. Russell B. Pope, D. D., pastor of Grace Church, Coshocton, Ohio, spent several days last week visiting this city and places of interest hereabouts. Dr. Pope is one of the representative preachers of the church.

—The book agents at Cincinnati presented Commander Booth of the Salvation Army a Russia bound copy of Strong's Concordance, suitably inscribed, as a souvenir and token of appreciation of Mr. Booth's visit to the Methodist Preachers' Meeting in that city.

—The Central says: "That enthusiastic Epworth Leaguer, Rev. Dr. Charles B. Mitchell, of Kansas City, Mo., has been selected to preach the annual sermon before the Missouri State Convention of the Young People's Society of Christian Endeavor, on June 15, at Brookfield, Mo."

—Rev. Joseph Candlin and wife, of Cochituate, are greatly afflicted in the sudden death of their daughter, Rose A. Candlin, who died Friday, May 18, after a brief illness with typhoid fever. She was a young lady of attractive person and character, greatly beloved in the church and in the school where she taught in the town of Holbrook.

—Rev. W. F. Whitcomb, of the *Advertiser*, writes: "The last time I heard Dr. Peck preach was some ten years ago in the little church in his native village in northern Vermont. He was there for the afternoon, and at the solicitation of his old friends he consented to preach at 5 o'clock in the church that summer afternoon. A messenger was sent through the village from house to house to make the announcement. I was by accident in the place and so attended [the service]. He preached and the people were delighted. Their countenances showed that they were conscious of hearing some one extraordinary, and that this was a product of their own village."

—Hon. John Paton, Jr., of Grand Rapids, the new United States Senator from Michigan, is the son of John Paton, of Curwensville, Pa., who has been a lay delegate to the General Conference, and is one of the prominent Methodist laymen in Pennsylvania. The son is about forty-four years of age, and is a man of the highest character.

—President J. W. Bashford, of Ohio Wesleyan University, Delaware, Ohio, writes: "Rev. John W. Butler, D. D., of Mexico City, Mexico, has just closed a series of brilliant lectures on Mexico before the students and friends of Ohio Wesleyan University. The lectures show a very wide range of scholarship, while the subject-matter was so interesting and the style so fascinating that the lecture-room was crowded after the first lecture."

—Seldom has a wedding celebration given greater satisfaction to a large circle of friends than the marriage of Miss Mary Wallace Packard and Arthur True Case, in St. John's Methodist Episcopal Church, South Boston, Wednesday, May 16, at 3 P. M. The day was perfect, the assembly large and distinguished, the church tastefully decorated. S. E. Whitaker, Ph. D., served as best man, Miss Lillian M. Packard, sister of the bride, as maid of honor. The bridal party was beautiful in attire and faultless in movement. The full service of the M. E. Church was used with some impressive additions, Rev. W. T. Perrin, pastor of the church, officiating. This marriage is of special interest to Methodist circles. The groom is widely known in the New Hampshire Conference as a promising young banker, and is the organist and treasurer of the church at Tilton. The bride is a daughter of Dr. L. D. Packard, for many years a most valuable and honored leader among the laymen of Boston Methodism. She will be sadly missed in the local church, being leader of the children's class-meeting, Sunday-school teacher, active worker in the Epworth League—everywhere efficient and beloved. After the service a delightful reception was given by Dr. and Mrs. Packard at their hospitable residence on Broadway. The presents were bewildering in number and elegance. Mr. and Mrs. Case will make their home at Tilton, N. H.

—Rev. Daniel Dorchester, D. D., writing from Natick under date of May 7, furnishes the following very interesting information: "I have just received a letter from Rev. Daniel Lee, nephew of Rev. Jason Lee, who went with him in his first trip to Oregon, and served the church as a missionary to the Indians from 1834 to 1844. He is a member of the New Hampshire Conference, in advanced age, living at Paris, Oklahoma. I give a few items from his letter which will interest those who have known him. He says: 'The Indians who came to St. Louis in 1832 inquiring about the white man's Bible and the white man's God, were not Nez Percés, as some suppose, but Flat Head Indians. They died on the trip, only one of the four returning to bring word to their homes. . . . My uncle's second wife was Miss Lucy Thompson, of Barre, Vt. She and Maria F. Ware, of Gilesum, N. H., were students together in the Newbury Seminary. Miss Ware and I were married at Fort Vancouver, Oregon, in 1840. Our married life extended to 1892, when she died on the 4th of July. My sons and their wives are God-fearing people, doing good work for the Lord. . . . I was born July 1, 1806, being now almost 88 years old. I enjoy good health, can hear quite well, and have perfect eyesight. My hand, you see, is quite normal; my step is steady, and I am quite a good walker. I relish my food, and sleep well. I am a wonder to many. My Heavenly Father has taken special oversight of me. How deep, how high, how enduring His love!'"

## Brieflets.

A copy of the Minutes of the New England Conference, published by C. R. Magee at 38 Bromfield St., is laid upon our table. An important notice concerning the same will be found on the 13th page.

Bishop Newman, in a letter to the *Christian Advocate*, written at Naples, April 29, makes the following very important suggestion: "Methodism must modify Romanism and restore that ancient church to truth and purity. This is our mission here. We are well and hard at work looking into the spiritual condition of the people."

An excellent article entitled, "Questions for Self-examination," contributed by Dr. James Mudge to the *Christian Advocate* last January, has been so widely appreciated (one New Hampshire pastor bespeaking a thousand copies) that our Tract Society has issued it in very neat form as a tract, and our ministers generally would do well to supply themselves with it for distribution.

We are highly favored in having Dr. Steel for regular correspondent from the General Conference of the Methodist Episcopal Church, South. His letters in each issue should receive careful and sympathetic consideration.

The Pittsburgh *Christian Advocate* of last week is an unusually interesting and important number, giving a report of the dedication of the new Book Concern building in Pittsburgh, with electrolytes of the structure, of the Eastern and Western agents, Dr. Smith, the editor, in his new office, Dr. Moore of the *Western Christian Advocate*, and other dignitaries of the church.

The New York *Observer* says in its last issue: "Calvary Methodist Episcopal Church, at 7th

Avenue and 126th Street, the largest Protestant church in this city, Rev. Dr. A. B. Kendig, D.D., pastor, has dispensed with its quartet choir, and has introduced congregational singing, which is led by a single soprano voice assisted by a cornetist. Between seven and eight hundred people attend the Wednesday evening prayer-meeting in this church, and the Sunday evening congregations average 2,300."

Referring to the matter of taking the pledge, John B. Gough once said: "If the pledge had been offered me when I was a boy in Sabbath-school, I should have been spared those seven dreadful years."

At 10 o'clock Friday morning the following telegram was sent from this office to Rev. A. J. Hough, of Brattleboro, Vt.: "J. O. Peck dead. A son of Vermont Methodism. Send poetical tribute quick." Before ten o'clock the next day the poem on our first page was given to the compositor to be put in type. In a letter accompanying the poem the author wrote: "An excuse for writing it in an hour or two will save me from criticism." We are confident that our readers will agree with us that no apology is required for such fitting and inspiring, if not inspired, lines.

We shall publish, at an early date, two contributions from Dr. Abel Stevens, in which he discusses with characteristic ability the place of woman in the Methodist Episcopal Church. In a letter just received from him occurs a paragraph so discriminating and appreciative that we yield to the desire to share it with our readers. He says: "Your course respecting the Higher Criticism is noteworthy, if not special, among American Methodist journals. Our people, especially our tens of thousands of studious young people, need to be prepared for the grave revolution which is near at hand in our old traditional opinions. You are preparing them judiciously. Your English correspondent, Prof. W. T. Davison, is doing good work for us. American Methodism may have a more extraordinary work than ever, in the coming century. If any denomination can meet the coming crisis, it will be Methodism."

The commissioners of the Indiana, Southeast Indiana and Northwest Indiana Conferences again met at Indianapolis, May 15. A most gratifying result was obtained. By a unanimous vote a plan for three Conferences for the State instead of four was adopted. The commissioners will return to their respective Conferences with this plan. If an inspirational view comes to the Conferences, and hearty concurrence is felt, the plan will move to rapid consummation. When completed, it will eliminate the Southeast Indiana, and the three Conferences of the State will stand as the Indiana, the Central Indiana, and the North Indiana. The contents of a quarter of a century will thus be happily ended. The commission is composed of no novices, but of the best men of the three above-named Conferences. Dr. B. F. Rawlins, of the Indiana Conference, and the assistant editor of the *Western*, is the chairman of the commission; and Dr. H. M. Middleton, the able presiding elder of the Crawfordsville District, Northwest Indiana Conference, is the secretary of the board. This now becomes the absorbing matter of interest in these Conferences.

President Warren writes: "I have to dissent from so large a part of all that has been printed in defence of the Hamilton amendment and with so large a part of all that has been printed in criticism of it, that it is a pleasure to find in last week's article by my friend, Judge Sibley, of Ohio, a paper with whose legal principles and careful deductions I can most cordially agree. In so brief a treatment some sentences may possibly carry a sense in the Judge's mind different from that conveyed to mine, but as far as I apprehend his meaning, he seems to me to present with uncommon clearness and correctness a number of points respecting which many writers on both sides of the main issue have shown themselves confused and confusing. If the two parties on this matter can only get writers of his legal ability and rhetorical perspicuity to draw up first of all what the lawyers call an agreed statement of facts, I think there will be little difficulty in . . . a perfect agreement as to the legality or illegality of the challenged action of 1892. Certainly the difference between Judge Sibley and the writer whose article called forth his contribution, is not as yet at all one of principles, but only one of facts. Had the facts and the order of completed facts in 1888 and in 1892 (been as implied in the Judge's article, and as he no doubt honestly apprehends them, I should be as prompt and emphatic as he in denouncing the final action. Wherein his apprehension of the facts differs from my own, I hope to show in some suitable form at some future time when the pressure of daily and nightly duties shall be less onerous upon me than in these closing weeks of the scholastic year."

General Conference M. E. Church, South.  
(Special dispatch to ZION'S HERALD.)

Memphis, Tenn., May 21, 1894.

The General Conference has completed the election of connectional officers: David Morton, secretary Board of Church Extension. H. O. Morrison and W. R. Lambuth, secretaries Board of Missions. W. D. Kirkland, Sunday-school secretary. S. A. Steel, secretary and editor of Epworth League. Conference will probably adjourn Tuesday, the 22d. S. A. STEEL.



## THE DEAD SECRETARY.

THE Methodist Episcopal Church has been startled at the announcement of the death of Rev. J. Oramel Peck, D. D., corresponding secretary of the Missionary Society, at the Hotel St. George, Brooklyn, N. Y., May 17. The illness which resulted in his death manifested itself but about a week before its fatal termination. He was at his desk doing his usual work on Wednesday, the 9th inst. He was seized that night with illness which speedily developed alarming features, affecting the heart and lungs and other vital organs. Almost from the first it was apparent that very little hope could be entertained, and the disease hastened to its sad consummation. He leaves a wife and two sons—Rev. George C. Peck, of Bay Shore, L. I., and Mr. Carl Peck—to mourn their loss.

Dr. Peck was born in Groton, Vt., Sept. 4, 1836. His early life was spent upon the farm and in such other occupations as he found open to him until he was able to make his way to school, and afterward to Amherst College, where he graduated in 1862. He united with the New England Conference in 1860, and was stationed at North Amherst and at Chicopee Falls. After graduating he was stationed in Chelsea, where he rendered great service by his earnest and stirring appeals in behalf of the Union, enjoying the confidence and high esteem of Gov. Andrew and other leaders of the State in those stirring times. He was afterward stationed in Lowell, Springfield, and Worcester. On leaving New England he became pastor of the Centenary Church, Chicago, where his growing reputation was greatly enhanced by his able and successful ministry, after which he was transferred to Mt. Vernon St. Church, Baltimore, where he had a remarkably successful career, and was afterwards transferred to the New York East Conference, where he was pastor of three important churches in Brooklyn—St. John's, Hanson Place, and Simpson Church—and for time of Trinity Church, New Haven. While pastor of Simpson Church he was sadly afflicted in the sudden death of his wife, who was a lady of most devoted and earnest character, greatly beloved in all the charges in which she had been associated with him. This was followed by severe illness, which made it necessary for him to take a respite from work for a time.

At the General Conference of 1888 he was elected corresponding secretary of the Missionary Society of the Methodist Episcopal Church, and was re-elected in 1892. For twelve years he has been chaplain of the Fourteenth Regiment in Brooklyn, and was greatly beloved and highly esteemed by the members of the regiment. He was married a second time in 1891.

His death closes the career of one of the most talented, earnest and useful ministers of our generation. As a pastor he was a model of diligence and careful attention to all within the bounds of his parish. It was his aim to edify saints, to awaken and bring sinners to Christ, and to inquire carefully after members from other regions and bring them into church relations. In this line of work he probably had no superior. While he was pastor at Hanson Place, Brooklyn, in a single period of three months he found between sixty and seventy persons in the neighborhood of his church with certificates from other churches and places they had left, and brought them into communion with his own church. He was indefatigable in pushing all the business enterprises of the churches concerned, in securing subscribers to the church periodicals, and in advancing all the benevolent collections. As a preacher he was noted for the eloquence and power of his ministrations; the energy of his whole being was thrown into his pulpit exercises. Doubtless he might have spared himself from what seemed to many an over-exertion, but it seemed impossible for him to repress the intense energy of his nature. He adhered closely to the plain teachings of the Word of God, proclaiming the necessity of immediate repentance and faith in Christ and the willingness and power of Christ to save at once all who come to Him. Great revivals attended his ministry everywhere, and thousands of souls were brought into the church under his labors. He was very careful in instructing probationers, seeking to make them intelligent Christians, for which purpose, among other things, he prepared a series of lectures on the Pilgrim's Progress, which he delivered to his classes of probationers and which were very helpful to their growth in the religious life. The Book Concern at New York recently issued a "Probationer's Companion" prepared

by him, with a summary of these lectures appended.

At the time of his death he was putting through the press of the Book Concern a work on "Revivals," to which he had given much earnest thought and labor.

When he entered upon the missionary secretaryship, he carried into it all the intense energy which had characterized him in the pastorate, and pursued its duties with untiring diligence during the six years of his service. No officer of any bank or business institution of any sort was more faithful in his work at the desk than Dr. Peck; he was systematic in all the details of business, and had a horror of leaving anything undone that could be attended to. It was his custom to clear up the docket of each day before leaving the office. Added to this was the field work of visiting the Conferences, district conventions and missionary meetings, and preaching missionary sermons and assisting in taking up the collections almost every Sabbath. His voice has been heard from Maine to California and from the Canada border to the Gulf of Mexico. Like too many of our great public men, there can be no doubt that he overtaxed himself and drew too much upon his reserve forces; but he wrought gloriously, and his work is well done. He will hold an imperishable place in the history of the church he loved and which sincerely mourns his too early departure.

## Secretary Peck's Conversion.

Dr. Peck's conversion was a little remarkable in some respects. Relating it to his congregation in Springfield, Mass., a friend reported it in the *Daily Union* of that city, March 29, 1873, as follows: "On the 15th of September, 1856, I started up the mountain-side after the herd of cows. When about half way a terrible thunder-shower broke over the mountain and meadow. I took refuge in an old deserted house till the storm swept by. I was so high on the mountain that I could see the clouds lowering and the lightning darting far below me. While standing on the door-sill and watching the fearful thunderbolts, the goodness of God in protecting and blessing me with all I enjoyed, came crashing like a thunderbolt through my soul. In a moment I noticed my ingratitude and disobedience. My past life, the future, God's claims, my present duty, swept before me like a panorama. I felt every nobler instinct and sentiment of my soul demanded of me to give myself to God's service from that hour. The contest between my duty and inclination was sharp but short. I dropped on my knees in prayer and made a consecration of myself to my heavenly Father. I prayed till my soul found peace and rest, through faith in the Lord Jesus Christ. When I arose the storm had ceased and the sun was shining. I was in a new world. I never saw such beauty and glory in the face of nature before. The retreating storm, the gorgeous rainbow, the trees dripping and glistening with pearls through which the sun flashed, every green blade tipped with diamond drops, formed one resplendent scene that thrilled my enrap-



J. O. Peck

ured heart. From that hour new purposes swayed me; new pulses stirred within me; new and better thoughts awoke. I was lifted out of old ruts, started on a new course, and was driven towards a new destiny. I was not frightened by the fear of hell, but melted by the thought of God's goodness. There was no religious interest in the town, and no human agency employed to lead me to salvation. It was all of God. By the grace of God alone I am what I am! To Him belongs all the glory of saving me from a sinful life and a miserable future. Since that hour I have never doubted God's power and willingness to suddenly and soundly change and regenerate the penitent sinner."

## Personal Tributes.

Secretary A. B. Leonard, his colleague, writes:—

We are overwhelmed by the suddenness and the magnitude of the loss we sustain in the death of our colleague and dear brother, Dr. Peck. The fell disease that had been preying upon his vital energies for several years, long baffled by the great physical resources of his victim, marshaled all its forces for a final assault and carried the citadel as by storm. Now we recall the fact that for several weeks before the final and overwhelming attack occurred, the Doctor seemed at times to be depressed and somewhat absent-minded, and upon a few occasions he complained of not being well; but there was nothing that in any sense awakened our fears.

But the blow has fallen, and we are overwhelmed with sorrow. Dr. Peck brought to the office of missionary secretary well-trained intellectual faculties, wide experience in church affairs, and a consecration to his new work only equalled by his devotion to the pastoral office he had so long and successfully filled. Of his great ability upon the missionary platform and in the pulpit, the whole church is aware. It may be truly said that he threw his whole soul into his work.

But in the intimacy of the office relations we knew him best. Here he was always a brother indeed; manly, genial and warm-hearted, he drew us and held us as with hooks of steel. All our memories of official and social intercourse will be pleasant, and we deeply sorrow that we shall see his manly form and hear his cordial greetings no more.

Rev. S. L. Baldwin, D. D., recording secretary of the Missionary Society, sends the following:—

I respond cheerfully to your request for a few lines in regard to Dr. Peck. It was my privilege to know him for a number of years before I entered the missionary office. I had a high opinion of his pulpit ability and of his faithfulness and diligence as a pastor. I knew that he had been blessed with precious revivals, some of very remarkable power, in which hundreds of converts had been brought into the church, and that having filled so many of our leading churches in different parts of the country, he must be a man of more than usual weight of character and of sterling ability.

For the last six years I have known him intimately through constant association in the work of the office day after day. He was exceedingly genial in manner and kind in his in-

tercourse with us all. The earnestness of his nature was apparent in little as well as in larger things. He seemed literally to obey the injunction, "Whosoever thy hand findeth to do, do it with thy might."

To the department of Lands and Legacies which was assigned to his care in the office arrangements, he gave the most careful attention, keeping his eye closely upon the progress of each case, writing frequently to executors, to lawyers, and to friends and relatives, as the various exigencies arising might demand, seeking in every possible way to secure the interests of the Society. His correspondence with missionaries in India, Italy and Bulgaria show his intense and unceasing interest in the great work of our church in those lands.

On the platform he was to be counted in the front rank of effective speakers. It was not my privilege to hear him often, but I enjoyed exceedingly the few thrilling and effective addresses to which I was permitted to listen. Certainly in his death one of the most faithful servants of the church has fallen. We mourn our loss and feel that there is a sad vacancy in this office where we were accustomed to see his cheerful face and listen to his brotherly words. His memory is precious.

Rev. J. M. Durrell, of the General Missionary Committee (First District), writes:—

Dr. J. Oramel Peck was a faithful and loved missionary secretary. For the past six years we have served together on the General Missionary Committee of the church, and I bear testimony to his unflinching devotion to the duties of his responsible position. Nature and hard work made him an orator. In the arrangement of matter he was careful about details, patient in listening to the recitation of needs, ready to receive suggestions, and skillful in analyzing material and seizing the essential facts required for the proper presentation of the cause in hand. Before an audience he was a giant. His mental grasp enabled him to keep the central truths of his theme before his hearers; his vivid imagination dressed his thought in metaphors of rare force and beauty; and his warm heart baptized his topic with fire. When standing on the platform as the champion of missions, his magnificent physique seemed to take on the strength of his moral sentiments, and the people were swayed, by the cadences of his wonderful voice, to tears or to hallelujahs. But the voice is hushed forever. "How are the mighty fallen!" The silver cord is loosed, and "the mourners go about the streets."

Hon. Alden Spears, of the Board of Managers of the Missionary Society, thus fittingly characterizes his personal friend:—

"How are the mighty fallen!" Although when in New York on Tuesday I learned of the illness of our dearly beloved and highly respected missionary secretary, Rev. J. O. Peck, D. D., the announcement of his death fills me with sadness and regret. My acquaintance has not been long with him, but to know was to love, and to know him intimately was to respect and admire. He brought to the discharge of his arduous and responsible duties a warm heart, a clear head, and a discriminating mind, and while his heart beat that the great mass of the church did not feel as he did the needs of the foreign work, he never tried to secure for those missions of which he had the personal charge any undue proportion of the amount to be distributed.

He was chairman of the committee of Lands and Legacies—a committee whose responsibilities are large and delicate; and yet these matters were managed with great wisdom and discretion. While holding firmly to his own opinions as to right and duty, he ever recognized the fact that others were equally honest in their convictions, and where there was a difference, and one must be wrong, he realized that it might be himself. Therefore when a decision was once reached, whether in the general committee of the Board, or the special committees, he acquiesced cheerfully, and put his best energies to the execution of what had been decided.

Personally I looked upon him as one of the ablest men in our denomination, and one well fitted by natural abilities and acquirements to fill the largest place in the gift of the church. But God's ways are not ours, His wisdom is unerring, He doeth all things well, and we bow in humble submission to His decree.

Hon. C. C. Corbin, of the Board of Managers, says:—

"Dr. Peck was a man of heart as well as of head. My acquaintance with him dates back to his pastorate at Worcester, and it is the social side of the man that has the strongest place in my early thought of him. He was a man to love and to be loved. I knew but little of him by his own friends, but I have thought that the sweetest side of his character must there have been manifested. As a member of the Board of Managers of the Missionary Society, I have often been brought in contact with him. There head and heart controlled the man. Possessing great power upon the emotional side, he yet was clear-minded, a safe counselor—one that could be trusted to advise rightly and to act wisely. He admirably maintained the distinction between his honesty of purpose and his tact in accomplishing the very best results in the very best way. He was almost a model secretary, a grand Christian, a manly man. To his personal friends

(Continued on Page 12.)



## The Sunday School.

### SECOND QUARTER. LESSON X.

Sunday, June 3.

Exod. 13: 1-14.

Rev. W. O. Holway, U. S. N.

### THE PASSOVER INSTITUTED.

#### I. Preliminary.

1. Golden Text: (Christ our Passover is sacrificed for us. — 1 Cor. 5: 7).
2. Date: B. C. 1491 (or B. C. 1399 according to Brugsch) in the month of Abib (also called Nisan), the closing days of March and the first days of April.
3. Place: The land of Goshen in Egypt.
4. Connection: It is estimated that at least fifteen months intervened between the call of Moses and the Passover. The "plagues" occupy a large part of the interval—beginning with the turning of the Nile water into blood, and followed by those of "frogs," "lice," "flies," "murrain," "boils and blains," "hail," "locusts," "darkness," and ending with the most terrible of all, the death of the first-born. During these plagues the king had been repeatedly humbled and compelled to entreat Moses to intervene and arrest the visitation; but the plague having been removed, the king's heart turned to flint again, and his promises were forgotten. The final judgment now impending, which would cause such widespread anguish and dismay that even Pharaoh's heart of stone would melt and yield. The preparation for this fatal stroke and for the Hebrew deliverance is detailed in our lesson.
5. Home Readings: Monday—Exod. 13: 1-14. Tuesday—Exod. 13: 21-22. Wednesday—Exod. 13: 23-26. Thursday—Exod. 13: 27-30. Friday—Exod. 13: 24-25. Saturday—Exod. 13: 1-14. Sunday—1 Peter 1: 17-22.

#### II. Introductory.

An event so momentous in the Hebrew annals as the Exodus from Egypt was not to pass without leaving its mark indelibly stamped on the religious rites and calendar of the nation. The month of release was to be henceforth "the beginning of months," the first in the sacred year. Its annual return was to be commemorated by a festival which should enshrine perpetually all the striking details of their mighty deliverance and of the divine mercy; a festival which, by reason of its atoning and memorial significance, was to be merged into the sacrament of the Supper, an institution which until the end of time should keep in remembrance that "Christ our Passover was sacrificed for us," and for the world's redemption.

On the tenth day of the month Abib each householder among the Israelites was bidden to choose a lamb, perfect of its kind, "a male of the first year." If a household were too small to consume the whole, members of a neighboring family were to be invited. The lamb was to be kept apart until the evening of the fourteenth day, and then the selected victims were to be killed at the same hour by "the whole assembly of the congregation of Israel." The household priests were to catch the flowing blood, and with hyssop branch sprinkle it on the lintel and door-posts of the house—the divinely-appointed sign for the destroying angel on that dread night to pass over that house on his errand of death. The lamb was then to be roasted whole and eaten "with unleavened bread and bitter herbs," none of it to be left over until morning, but the remnant not eaten to be burned. Particular directions were given, too, as to the manner of eating it: With girded loins and staff in hand, and feet sandaled—equipped for a journey—they were to "eat it in haste." For on that night Jehovah would "execute judgment on all the gods of Egypt," and the first-born in every house, from the palace to the dungeon, and the first-born of all cattle, were doomed to death. Nothing would avert the fatal stroke but the crimson sign on the door-posts; and the festival was to go down "throughout the generations" as the memorial of the redemptive act to which they owed their national existence, and a perpetual reminder of the Lord's power and mercy.

#### III. Expository.

1. The Lord spake—"had spoken." The narrative goes back and records an order given before the last interview of Moses with Pharaoh, and before or during "the plague of darkness."
2. This month—Abib, or Nisan, corresponding with parts of our March and April. "The Hebrew months were lunar, and Abib was the month commencing with the new moon just before, or just after, the vernal equinox" (Newhall). The beginning of months—the "head," or "chief," of months; "not only the first in order, but the highest in estimation," says Bush. It shall be first. From this time Israel had a sacred as well as a civil year, the latter beginning in Tishri, or September, the former in Abib.
3. All the congregation.—Murphy translates, "all the assembly," and defines the term as "a definitely-constituted body of men, varying in extent from ten heads of houses to the whole of the men of Israel who were entitled to vote in a regular convention of the people. These were probably all the males above twenty years

of age. Between the full assembly and that of the heads of houses was probably the representative convention, consisting of the princes of tribes, chiefs of families, elders and officers, each of which had its well-known province and function. It appears, however, that the term 'elders' was often employed to denote the whole of these classes." In the tenth day.—The plague of locusts lasted from the seventh to the tenth day; and probably from the eleventh to the fourteenth were the days of darkness. The tenth, therefore, was a day of respite, and allowed opportunity for selection. "Then, too, ten is the symbol of completeness." Between the tenth and the fourteenth day there would be opportunity to sanctify themselves for the solemn feast. A lamb—defined more explicitly in verse 5. A lamb for a house.—The twelve tribes were divided into families, or classes, and these into "fathers' houses" (smaller families), and these into separate households. "The single household formed the social unit in the subdivisions of Israel" (Murphy). Jewish tradition required at least ten, and not more than twenty, to form a paschal company.

The arrangement by families looked toward the great fact of the original event—that Egypt was smitten by families. Its influence must have been precious through all the ages of Hebrew history in cementing family ties and sanctifying the family relation (Cowley).

4, 5. According to his eating.—The quantity eaten, according to Jewish writers, must be equal at least to the size of an olive. Without blemish—perfect, having no injury or defect, and typical of "the Lamb without blemish or spot," "Christ our passover." A male of the first year—"a male, the son of a year," literally; meaning, somewhat under a year in age, or "from a month to a full year" (Murphy). The choice of a male may have been because it represents the male first-born of Israel. From the sheep or goats.—In later times the custom was to take the young of the sheep only, for this purpose.

6. Ye shall keep it up—literally, "it shall be to you for a keeping," that is, singled out, kept apart. Fourteenth day.—The presence of the lamb in the household in the interval would be a visible token of covenant promise and mercy. The whole assembly of the congregation—acting as God's priests and all at the same time—a simultaneous act of sacrifice. Shall kill it—a propitiatory, appointed, symbolical act. Death reigned in Egypt that dread night in the house of both the Egyptians and the Israelites; only, in the first case it was the first-born that died; and in the latter the lamb, which took the place of the first-born. In the evening—"between the evenings;" according to Geikie, "between the sunset and the appearance of the stars;" but according to Josephus, Maimonides and others, after the evening sacrifice (3 P. M.) and before sunset.

The offering of our Lord on the self-same day is an important point in determining the typical character of the transaction. A remarkable passage in the Talmud says, "It was a famous and old opinion among the ancient Jews, that the day of the new year which was the beginning of the Israelites' deliverance out of Egypt, should in future time be the beginning of the redemption by the Messiah" (Cook).

7. Take of the blood.—It was not merely to flow, it was to be applied. Each householder was to use it for redemptive purposes. Two side posts, etc.—The door was selected because it was the avenue of approach to the house. The posts and lintel (or upper cross-piece) were to be smeared, but not the threshold, lest the blood be trampled upon. "The door-leaf itself may have been in many cases wanting, and was always less permanent than the lintel and posts" (Murphy).

That the smearing with blood was to be regarded as an act of expiation is evident from the simple fact that a hyssop bush was used for the purpose (verse 22); for sprinkling with hyssop is never prescribed in the law except in connection with purification; whence the sense of expiation. Lev. 14: 49, seq.; Num. 19: 18, 19. In Egypt the Israelites had no common altar, and for this reason the houses in which they assembled for the Passover were consecrated as altars; and the persons found in them were thereby removed from the stroke of the destroyer (Elli).

8. They shall eat of the flesh—"a figure of the participation of pardon, acceptance and full blessedness, consequent on the atonement being made and the law being satisfied" (Murphy). Roast with fire.—All the details are minutely specified. The lamb was to be roasted whole, thus preserving the flavor and strength of the meat; not a bone of it was to be broken. It was probably held before the fire upon a spit, which in later years and among the Samaritans was cruciform in shape. With unleavened bread—the sign of hasty departure. No leaven was allowed in the houses of the Israelites during the days of the festival. Says Murphy: "Leaven is a mass of sour dough in which decomposition has set in, and is, therefore, the symbol of corruption (1 Cor. 5: 8). Hence unleavened bread is the emblem of purity and life." With bitter herbs—rather, "on bitter herbs," which formed the basis of the meal and symbolized the bitterness of their bondage.

The solemn eating of the lamb by the several families was a further token of their inward obedience and conformity to God's law. The lamb of the first passover was intended not only to save the Israelites by its sprinkled blood, but also to give them strength for their journey by its flesh which they ate. So the atonement of Christ has for us a double object—to redeem us from death, and to strengthen and refresh our souls in the new life of faith (Millington).

9. Eat not of it raw.—The directions are very precise. Their haste, or anxiety, must not hinder sufficient cooking. Sodden—"boiled," past participle of "seethe." Head, legs, purification (R. V., "the inward").—Nothing was to be severed or removed, not even the intestines. Says Jacobus: "No bone was to be

broken, as a prophetic symbol of Christ. The whole Christ and the whole church are denoted."

At Gerizim the Samaritan community rushes forward, and as the blood flows from the throat of the slaughtered lamb, they dip their fingers in the stream; and each man, woman, and child, even to the child in arms, is marked on the forehead with the red stain. On the cruciform wooden spit—this we know from Justin Martyr was the practice in ancient times, and the Christian spectator on Gerizim starts as he sees it at this day—on the cruciform spit the lamb is left, after the manner of Eastern feasts, to be roasted whole during the remaining hours of the day (A. P. Stanley).

10. Let nothing remain.—The lamb was so sacred that what was not eaten must be burned. Not a fragment must be left until the next day, lest it be applied to profane or superstitious uses.

11. Thus shall ye eat.—This attitude and attire of haste, necessary for the first observance, was omitted by the Jews in later times, but are scrupulously practiced by the modern Samaritans in their yearly festival. The Lord's passover—a festival instituted by God Himself to commemorate His sparing mercy. "So ever will the God of judgment pass over the soul marked with the blood of the spotless Lamb" (Newhall).

12. I will pass.—The tenth and last plague was to be executed by Jehovah himself without the intervention of Moses. Man and beast—an awful and significant judgment, threatening the annihilation of the animal race. Against all the gods of Egypt.—Their impotence was to be signally demonstrated, and the power of Jehovah was to be magnified. "The bull, the goat, the ram, and other animals were deified by the Egyptians. The king was also regarded as an impersonation of the sun-god" (Murphy). If this Pharaoh was Menephtah, as some of the later Egyptologists maintain, there is a striking confirmation of the truth of this history in the case of the king. A monument records that Menephtah during his lifetime lost his eldest son who bore the same name as himself. Says Geikie: "This prince, associated with him on the throne, is commemorated on a colossal statue of his father now in the museum in Berlin. He is 'the Uraeus snake on the front of the royal crown; the son whom Menephtah loves, who draws towards him his father's heart; the royal scribe; the singer; the chief of the archers; the prince Menephtah.'"

13, 14. A memorial—of a terrible crisis in the history of God's people, of a supernatural and mighty deliverance, and a symbol not to be mistaken of the spiritual redemption accomplished by "the Lamb slain from the foundation of the world."

#### IV. Illustrative.

1. One act more remained of the sublime drama, by which these mighty revelations should be brought home to the hearts of all Israel. The Pharaoh, still obdurate, was to be humbled to the dust by a judgment so terrible that he would gladly resign the contest with Jehovah, and let the race whom so awful a power so championed, "go, altogether;" thankful to be rid of them, and even "trusting them out" from the Nile valley. But thus to abase the Pharaoh was to degrade the national idolatry in his person, for he was, himself, the incarnation of the great sun-god Ra.

And now, as the first step towards an independent national organization under Jehovah, their invisible King; as the formal inauguration of His worship as the national God, and in recognition of their emancipation being due to Him alone, a sacrificial feast—the Passover—was instituted. But, first of all, the date from which their year began was changed; for it was fitting that the deliverance of the nation should open a new era. It was the time of the earing of the wheat—almost our April—and, henceforth, the month, known from this as Abib—the "easing"—should be the first of the ecclesiastical year. Hitherto they had contented themselves with the Egyptian calendar, which began about the time of the summer solstice, when the Nile was rising, and harvest is over in Palestine. From this time, however, all connection with Egypt was to be broken off, and the commencement of the sacred year was to commemorate the time when Jehovah led them forth to liberty and independence (Geikie).

2. One can well conceive, when the angel swept through the whole length and breadth of that land, in some still, dark and silent night, and when nothing was heard without but the rush of his pinion, and nothing was heard within but the wall of neighbors that lamented the dead that should live no more, how the parents rushed forth from one home to seek the sympathy of the next, only to meet the next neighbor coming to seek sympathy from them; the very silence and the very secrecy, and the universality of the stroke, increasing the awful national confusion that fell as a thunder-bolt on every household; till at last one wild and piercing wail rose from every family of every Egyptian throughout the whole land. And the sun of the next day rose upon a city wrapped in sackcloth, and upon homes that echoed lamentations and crying; and all Egypt felt that a blow was struck in comparison with which all their previous judgments were but as playthings. But there was an exception class. We read that the Israelites, a certain class, took the blood of a lamb which they slew—a painful thing—and sprinkled that blood upon the lintel and doorposts of the house; and wherever that was, there the angel did not dare to enter (Cumming.)

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### THAT "DEADLY PARALLEL" AGAIN.

Rev. H. L. Bruce.

IN the haste of the closing hours of the session of the General Conference of 1892, I voted for the Hamilton amendment. As soon as I had time for reflection I repudiated it, and have done so ever since. My reason for so doing is that such a process, once admitted to be valid, abolishes all constitutional safeguards, leaving everything at the option of a majority vote. Do you wish to change any part of our economy? Persuade the General Conference by a majority vote to submit an amendment just the opposite of what you desire to accomplish; tack on the proviso that if the amendment fails then the opposite shall prevail; secure the opposition of one-fourth of the members of the Annual Conference or one-third of the ensuing General Conference, and, presto! the work is done. Let us try this "easy method."

Whereas, the claim is made by the Judiciary Committee of the General Conference that women are now ineligible to membership in the lay electoral and General Conferences; therefore,

Resolved, 1. That we submit to the Annual Conference the proposition to amend the second restrictive rule by adding the words, "And said delegates must be male members," after the words, "Two lay delegates for an Annual Conference," so that it will read, "For of more than two lay delegates for an Annual Conference, and said delegates must be male members."

Resolved, 2. That if the amendment so submitted does not receive the votes of three-fourths of the members of the Annual Conference and two-thirds of the General Conference, the claim set forth in the above preamble shall be adjudged void, and the second restrictive rule shall be construed that the words, "lay delegates," may include men and women, and thus be in harmony with the legislation of previous General Conferences.

Warranted equally effective for all the ills that Methodists' polity is heir to.

St. Albans, Vt.

### THE EVANGELICAL ASSOCIATION.

[Editorial in *Divine Life* for May, written by Dr. Lowrey.]

IN the March number of *Divine Life* I published an article under the title of "Withdrawn," in which I mentioned the fact that Rev. J. N. Short and Rev. Joshua Gill, of the New England Conference, had withdrawn from the Methodist Episcopal Church and united with the Evangelical Association. For my remarks, in reference to the Evangelical Association, I am criticised by a preacher of that denomination from Tiffin, Ohio. I privately promised him a correction if I had made any mistakes, and certainly no culpable misrepresentations. But that my words may not be misconstrued, I reproduce all I said touching the Evangelical Association. My words are these in the March number:—

"It is reported that Rev. J. N. Short, of the New England Conference, has withdrawn from the Methodist Episcopal Church and joined the Evangelical Association. Rev. Joshua Gill, also a member of the New England Conference, and connected with the *Christian Witness*, some time ago withdrew from the Methodist Episcopal Church and united with the same denomination. I believe the Evangelical Association has no church in Boston or elsewhere in New England.

"The proximate cause of these secessions, according to report, is proscription on account of devotion to holiness. We trust the report is not well founded, and that these brethren have simply exercised their right to change ecclesiastical relations. But we regret that the impression should be made that it grows out of opposition to the spread of holiness. We cannot believe that the New England Conference or the New England Methodists are averse to holiness or the diffusion of its sweet experience. Isolated instances of antagonism may occur where ill-feeling has been engendered; but if dislike to holiness and its advocates was the reason, we cannot see how the door of usefulness is widened by a transfer from the Wesleyans to the Albionites. The field for operation is immensely narrowed by joining the latter church. The Evangelical Association is nearly as old as Methodism, being organized in 1800, with Jacob Albright as its first Bishop. The organization is modeled after the polity of the Methodist Episcopal Church. In doctrine it is the same; and yet, after the run and labor of nearly a century, it enumerates only about 70,000 members. In the North and East it has scarcely a footing. They differ from the M. E. Church in that their bishops are elected every four years. Whether this is an improvement is more than doubtful. Only a few years since two of their bishops had serious difficulties growing out of elections and rival episcopal claims; nor has it appeared that they specially accentuate holiness or spread the experience. With all our faults and backslidings, the Methodist Episcopal Church is the most spiritual church in existence. No other body affords half the opportunity to spread Scriptural holiness. We do not impeach these zealous brethren. Any minister of our church has a right to seek new pastures at his own option; and the church forsaken should only wish and pray that he may find them green and luxuriant."

I have since received a private critique from the same minister. He complains that I make fearful misrepresentations, notably in placing the membership at about 70,000, and, according to them, so small a footing in the North and East. Let me explain. Not having the recent statistics of that denomination at hand, I examined McClintock & Strong's Cyclopaedia. I found this authority put their membership at 65,000. I was surprised to find it so low, and wishing to make it as high as fact would admit, I added 5,000 on my own responsibility, supposing the church had grown that much since the article in McClintock & Strong's was written. I therefore placed their membership at about 70,000, using the word "about" intentionally, to make room for a higher figure. My critic says "they have 150,000." A pamphlet sent me credits them with 145,000. The truth I imagine is, that they do not themselves know their exact numbers, as they have had recently a secession of 30,000 members.

McClintock and Strong no doubt were in error; and I am glad to know they have 145,000 as the pamphlet states, or 150,000 as my critic claims. My critical brother thinks I am disposed to belittle his denomination. He never was more mistaken. I wish I could say, "The Lord your God hath multiplied you, and behold ye are this day as the stars of heaven for multitude." Then I would pray with Moses: "The Lord God of your fathers make you a thousand

times so many more as ye are, and bless you as He hath promised you."

Somebody has sent me a pamphlet written by the senior Bishop of the Evangelical Association. A more painful recital of church quarrels I never read. Such virulent opposition to holiness I never heard of. It seems to have penetrated the whole body. It was a case of blood-poisoning.

Entire Conferences, a Bishop and a candidate for the episcopacy, and other chief officials, arrayed themselves against the subject. It was an element in the election and defeat of Bishops. Three Bishops were tried; one was expelled for opposition to holiness and for immorality; and the astounding fact is, that the expelled Bishop and his discarded coadjutors seceded and took with them 30,000 members. The question now is, have all gone who were infected with opposition to sanctification? Antagonism to holiness is like hydrophobia. It bites and leaves its virus to develop in after years. Let not those who meditate a leap into the fold of the Evangelical Association deceive themselves with the hallucination that to make such a transition is to emigrate to a very Benighted land. The east wind of New England is a soft saphyr compared with the blizzard that has swept over the Evangelical Association against entire sanctification. Let the "Historical Review," by their Bishop Bowman, go out of print as soon as possible; it will not serve as a magnet at all to draw off our burning advocates of sanctification.

Nor is the range offered by the Evangelical Association for spreading Scriptural holiness at all equal to that of the Methodist Episcopal Church. The highest number claimed by them is 150,000, while Methodism counts her adherents by millions. It is true, the wide world stands open as widely before the lesser as the greater church; but sanctification is mainly inculcated upon believers. Nor have we anything to hope from their aggressive force. Is 150,000 all that we can expect after the faithful labors of ninety-four years? My critic thinks that I underestimate his church, and in doing so I reflect upon such men as Brothers Short and Gill. I do not. Indeed, I think them fortunate to get such an accession, and believe, if they get a sufficient detachment like them, their numbers will be trebled in a few years.

I said it was my impression that the Evangelical Association had no footing in Boston nor in New England; I am now informed I was mistaken—but how? A letter lies before me from a Methodist minister in Boston; he writes: "They have 8 societies in Boston and vicinity. They station 12 ministers in New England. They (Evangelical Association) have done this in eleven months." Thus, it is proven the Evangelical Association had no footing in Boston nor in New England eleven months ago. These odds and ends have been picked up since our industrious seceders have left us. Our statement was true, but now needs correction. And if they grow without playing into the hands of malcontents, and build up a church out of raw material, we can only rejoice.

But secession in connection with holiness we must deprecate. There is a widespread belief that the agitation of holiness as a specialty breeds discontent and censoriousness, which ripen into disaffection, and finally go to seed in schism. This was predicted twenty-five years ago, when the great revival of holiness began in the church. Fortunately, we have had no division until this splinter of secession flew off. We deplore it, not because it can do the church much harm numerically, but because it will bring the cause of holiness into disrepute. In this way our seceding brethren will do more injury than they can repair in a lifetime. All the advocates of entire sanctification and witness thereto will be looked upon suspiciously, though there is not a drop of secession blood in their veins. Wesleyan holiness was not and is not schismatic. It was not in Wesley, and will not be in his true followers.

I would remind those who are tempted for any cause to secede, that God does not bless secessions—He cannot, for a secession proper is based upon the vicious principle of tearing down one church to build up another. Protestantism was not a secession: it was a reformation, and God blessed it. The Methodist Episcopal Church, South, was not a secession strictly—it was division. They went off under a plan of separa-

tion, devised and adopted by the General Conference; and the element of slavery which led to the division being expunged, God blessed her. Canadian Methodism was not a secession, though it sprang out of the Methodist Episcopal Church. It was a friendly separation, and God blessed both the mother and the child. But I have never known a secession, strictly speaking, to be greatly blessed of God. They have had spasmodic success like glints of sunlight in a cloudy day, but no large and permanent increase. I have known five secessions from the M. E. Church in my time. All have dwindled; some have become extinct. None have equalled the parent stock in either personal holiness or aggressive force. From their birth they seem smitten with paralyses and decay. A mildew is upon them. But little fruit comes to perfection. The Nazarenes went off because of proscription on account of holiness. Where are they now? Every secession that ever I knew has claimed superior goodness, but, strange enough, God does not certify to their pre-eminent claim. There is a reason for this. Church unity is so important and indispensable, that the Gospel makes wanton schism a sin. One argument used by the Apostle Paul to prove the existence of carnality in certain believers is that divisions take place among them. He says: "Ye are yet carnal. For whereas, there is among you envying and strife and divisions, are ye not carnal, and walk as men?" (1 Cor. 3: 3.)

It must not be understood that in these remarks against secession I extenuate slurs at holiness, or gibes at those who preach Wesleyan doctrine on the blessed theme. It may be held that outspoken aversion to sanctification has done more to start this incipient secession than anything else. "Let us keep the unity of the Spirit in the bond of peace, and love one another out of a pure heart, fervently."

### NOTES FROM JAPAN.

Rev. David S. Spencer.

THE question of greatest excitement in Japan just at present is concerning the political assassination of Kim Ok-kyun, the Korean refugee who has found an asylum in Japan for ten years past. The deed occurred in Shanghai, China, to which place the noted Kim had been decoyed upon the pretence of meeting a friend. Present advices show that the Korean Government had a hand in the plot, and it is not at all certain that China did not herself aid the thing through influential officials. Many of the Japanese are very much wrought up over the matter, and it is worthy of note that the very men who have figured largely in the recent anti-for-

eign excitement in Japan are the leaders in the effort to get the remains of Kim brought to Japan, and build a monument to his memory on Japanese soil.

A recent official report shows that on December 31, 1892, there were 42,500 doctors in Japan, which is a doctor and a fraction for every thousand people. There were also of midwives licensed by the home office, 1,498, and of those licensed by local offices 31,530. Apothecaries numbered 2,536; drug-stores, 13,235; druggists, 1,375; public hospitals, 198, and private hospitals, 378. Many of these doctors are thoroughly well-equipped men, and not a few of them have received their medical training in America or Europe. Let those interested consider whether medical missions are much needed in Japan.

American papers are already commenting on the fact that the triumph of radical principles in the late elections in Japan is of great importance. It means, say they, that the next Parliament will make things much more favorable for foreign residents in this country, and consequently aid the work of missions here. It would be more in harmony with the real condition of things in Japan to prophesy that no one can tell at all what the next Parliament will do, and that no special relief is likely soon to come to foreigners residing here unless foreign powers will do their part to hasten treaty revision and give to Japan her just rights. She has suffered long enough.

If asked what poverty means in Japan, the investigations made recently by a philanthropic Japanese will furnish a reply. He has found many families within a small area who are about as near destitution as it is possible to get. Such persons count themselves fortunate if they can scrape together each a pittance of 1.3 sen (about 7 mills) to buy two meals. Two or three rainy days in succession leaves them wholly without food. These are not beggars, but belong to the working classes. As for clothing, their condition is equally terrible. Out of 530 families only 30 have a *futon* (wadded quilt used for a bed), thin, and made of rags patched together to cover the whole family of four or five members. Presumably the rest have nothing. What these people long for is a war, a fire, a pestilence, or a famine. A fire will give them work, or they may glean something from the ruins. A famine, cholera, and the like means large schemes of out-door relief, in which they may be included.

Nagoya, Japan.

As well might we expect vegetation to spring from the earth without the sunshine or the dew, as the Christian to unfold his graces and advance in his course without patient, persevering, radiant prayer. —Abbott.

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## PERSONAL TRIBUTES.

(Continued from Page 3.)

— and but few men possessed more — his death brings a great sorrow; to the church a great loss.

Rev. A. L. Cooper, D. D., of Newport, Vt., writes:—

"Vermont Methodism remembers with tender gratitude and reverence that Dr. Peck was her own son. He was fitted for college at Newbury Seminary. While at the Seminary he began to exercise his gift as a preacher by holding meetings as he had opportunity in the surrounding towns. From the first he had large personal magnetism, great freedom of utterance in his address, and in his later years great clearness in his religious experience as well as earnestness in his work. He was thoroughly evangelical in his preaching and apt in the use of incident and anecdote in illustrating and enforcing gospel truth. These qualities gave him large power over his audiences. His self-reliance and pushing qualities, together with other natural gifts, to which were added large educational advantages, made him a leader in the churches he served and fitted him for the broader field to which he was called in his later years.

His eminent talent as a preacher and pastor, and especially as a revival preacher, attracted the attention of churches outside of his Conference, which sought and secured his services — in Chicago, Baltimore and Brooklyn; while this larger acquaintance with the churches and Conferences prepared the way for his call to the missionary secretaryship in 1888. Until he entered upon the work of missionary secretary he magnified the office and work of the pastorate, and notwithstanding his great usefulness in this broader field, the most eminent record of his life will be written concerning his great success as a soul-winner in the regular pastorate of the Methodist Episcopal Church. He had qualities that fitted him for any position in the church and its work, but whatever he was or could be elsewhere, in this field he was pre-eminent. Few, if any, have excelled him in the uniform success that has attended his ministry and the largeness of the work resulting from his labors.

Late in the sixties I first heard him preach at Barre, Vt. (where his father's family then resided), at a quarterly meeting of which I had charge, and I was impressed with the readiness with which he gained the control of the hearts of his congregation and the ease with which he held them to the close by his large and earnest sympathy and his happy illustrations as well as by the clear presentation of the Word. The impression received at that time prepared me to expect the large results that have followed his labors. He has frequently been called to his native State to lecture and to hold missionary conventions, in addition to his visits to the Conference sessions in his official capacity, and he has been more than welcome. He has always rendered excellent service for the cause. His native State will do him honor.

## Funeral Services.

The funeral services were held at the Hanson Place Church, Brooklyn, Saturday, May 19, at 2 P. M. Bishop E. G. Andrews presided, and read the sentences from the ritual as the remains were borne down the aisle. The Scripture lessons were read by Bishop C. D. Foss and Rev. Sanford Hunt, D. D. Tender and sympathetic prayer was offered by Rev. A. B. Leonard, D. D. A memorial minute adopted by the Board of Managers of the Missionary Society was read by Dr. S. L. Baldwin. Rev. Geo. P. Malins, D. D., made a brief address on behalf of the Long Island Preachers' Association. Dr. Bonnell read resolutions adopted by the official board of Hanson Place Church.

Bishop J. M. Thoburn spoke especially of the work of Dr. Peck in connection with the missions in India — saying that he was peculiarly fitted for it in three particulars: 1. He believed in the missionary enterprise, as Carey and Coke and Judson believed in it. 2. He was no pessimist, but had the firmest faith that all power was given to Christ, and that victory was sure to come. 3. He had the facility of acquiring a perfect knowledge of the work committed to him. Allusion was made to his proposed trip to India, where thousands of native Christians would have welcomed him; but he will be in heaven to welcome them as they arrive. Every evening the sun sets, it goes down upon fifty heathen who have during the day given up their idols. The number will greatly increase; and when the history of the work in India is written, Dr. Peck's name will have a prominent place among the agents in its redemption.

Rev. Dr. J. M. Buckley sketched with a master hand the life of Dr. Peck, from his early boyhood, his struggles to secure an education, his honorable graduation from Amherst College, his successive pastorates in the New England Conference, Chicago, Baltimore, Brooklyn and New Haven. He spoke of the wonderful revivals which attended his ministry, of his remarkable power in prayer, and characterized him as a star in our denominational firmament.

Rev. Dr. George E. Reed, president of Dickinson College, said he had come from his distant home out of love for the man, whom he revered as a father. He spoke feelingly of Dr. Peck's faithful labors with him in his young manhood, when for three hours on one day in 1864 he talked with him, seeking to bring him at once to Christ, and succeeding. It was a warm, tender and

glowing tribute, which brought tears to many eyes.

Chaplain McCabe made reference to the last sermon on which Dr. Peck was engaged, and which was to have been preached to the 14th Regiment, of which he was chaplain, last Sunday evening. He paid an affectionate tribute to the constant fellowship of his colleague, and to his noble work. [The full text of the Chaplain's address follows this report.]

Rev. Dr. Wm. V. Kelley spoke of his closing hours. He said that they had lived under the same roof for the last six months. For two months past Dr. Peck had had a longing for rest. This strong man had vaguely felt that he must have change and rest. This had intensified his disappointment in not being able to go to India. In these last months there had been an increased mellowness and gentleness in his life. Had he known that he was making his farewell salutations he could not have made his life more tender and affectionate than he did, with words full of cheer and mirth and good-will. He referred to the great labor which Dr. Peck had bestowed upon his book on Revivals, now going through the press — working often until midnight upon it. No farewell messages were given. His distress was so intense and incessant as to prevent much conversation. Then, too, he refused to think of himself as a dying man — fighting strongly for life, and saying to his wife: "Don't worry, my dear! I'm going to pull through this attack." Then the anodynes made necessary by his sufferings made it impossible for him to talk much. Everything that his two sons and his fond wife could do was done. He said to her: "Your care and nursing have prolonged my life for four years." The best medical skill was of no avail. When the sunshine of the new day was coming in, he softly fell on sleep. This great worker entered into the realms of rest. This valiant soldier passed on and up to make final report to the Captain of his salvation, and to lay all his trophies down at the Master's feet.

There was appropriate singing during the services; and at the close a vast concourse passed by, and looked for the last time upon the face of this honored minister, whose remains were then borne to their resting-place in Greenwood Cemetery. Rev. Drs. C. C. McCabe, W. V. Kelley, A. B. Leonard, Louis Albert Banks and S. L. Baldwin took part in the services at the grave. Rain had fallen during the afternoon, but the rays of the sun fell upon the grave as the last services were being performed. The pall-bearers were laymen from the three Brooklyn churches of which he had been pastor. The officers of the 14th Regiment, and Gen. McLeer, commanding the Brigade, who was colonel of the regiment when Dr. Peck became chaplain, attended in uniform. The main floor and gallery were filled with a deeply-interested audience.

## Funeral Address of Secretary McCabe.

Only ten days ago Dr. Peck sat in our office attending to his work. He called me to him, and said: "Chaplain, I fear I will not be able to go with you to Detroit for the 20th of May. Better provide some one to fill my appointments." I was startled at the look upon his face while he was speaking. It had not occurred to me, as yet, that he was a stricken man. We were all to be at Detroit tomorrow. We had been assigned to various churches, and we were to have a great mass meeting Monday night in Central Church. Instead of being in Detroit he will be spending his first Sabbath in the city not built by hands. Instead of listening to my poor voice leading the multitude in song, he will be listening to the song of the redeemed upon Mount Zion.

I stood beside his bier day before yesterday, and when I turned down the covering to see his face, I was amazed at the vision of it. Such a triumphant smile is frozen there. It is the smile of gladness and surprise with which I have often seen him greet friends who came suddenly into his presence. I thought of Mrs. Curtis, of our North China Mission, who, a few weeks ago, when dying at Peking, after a paroxysm of great suffering began suddenly to clap her hands softly and say, "Why, Dr. Pileher, I am so glad to see you!" Dr. Pileher, the John Fletcher of our North China Mission, had died about a month before. There must have been some radiant form infinitely dear to Dr. Peck to have called to his features that smile of joyful greeting.

But it does not seem to us that heaven needs him so much as does the church on earth. "God can bury His workman and yet carry on His work." So He can; but our grief is none the less when a standard-bearer fainteth in the midst of the battle. We loved and trusted him so. We had for him a sense of comradeship, a shoulder-to-shoulder feeling which can only come from mutual testing.

It is not easy to really get acquainted with men; to clearly discern their faults and excellencies. To be associated together, as we three men have been for the past six years, in one great work, is to make real acquaintanceship possible. I can say of Dr. Peck, "I know him." When the General Conference of 1888 elected him missionary secretary, the choice was most agreeable to me. I felt that a mighty re-enforcement had come into the Missionary office. He took hold of the work at once with all the energy of his nature. When he was elected, J. M. Phillips suggested that, in the division of the work, to Dr. Peck should be assigned the department of "lands and legacies." This was a wise suggestion. In ten years \$1,034,806 has come to us from bequests and the sales of land.

The collection of the money involves a careful correspondence and a thorough knowledge of the laws of many States. Dr. Peck brought to this work a carefully-trained legal mind. He formed his opinions at the bar of his judgment after a skillful cross-questioning of heart and reason. Seldom did the Board, in which are many legal minds of the first order, have cause to change any of his decisions. It was such a comfort to me to know that by my side was a man who would neglect nothing, who would guard, in every case, the interests of the Missionary Society.

But India was his chief joy. That mission was under his care. His desk was near to mine. Often in opening his foreign mail he would break the work-a-day silence which reigns in our office by crying out: "Hear, Chaplain, just hear this!" and then he would read of the wonderful work of God in India. No one could see his face at such a time and not feel that the man's soul was in his work, and that his heart beat sacred music with the onward march of Zion.

Italy was also in his field. The building of the Book Concern in Rome was an enterprise that kindled all the enthusiasm of his soul.

He loved little Bulgaria, which never yet has been brought to public notice by a great pentecost, such as India and China are having today; but his faith in final success was unabated to the last.

As an administrator Dr. Peck was eminently successful. He was careful, conscientious, painstaking. He saw, through our united efforts, a quarter of a million of dollars added to the annual income of the Society, and he was longing for the time to come when brightening financial skies would warrant us in lifting the cry: "A million and a half for missions."

It is well known throughout the church that Dr. Peck was writing a book on "Revivals." Among the last acts of his life he corrected and revised the proof of it. He wrote it at a white heat, as it half-conscious that this was his last message. From the closing chapter I quote as follows:—

"Do you desire to be a soul-winner? Will you pay the price? Entire consecration to the work; complete trust in God through Christ; a full dependence upon the Holy Spirit for power — these are the terms. Will you meet them? Then begin at once. Fresh from your closet start upon your great mission. If it is a sermon, aim at the conscience and will of the unsaved or to arouse a sleeping church with a bugle-blast from heaven. If it is a pastoral call, make it a purpose to win or comfort a soul. Go on undaunted and undoubting in the blessed work. Tell God all your discouragements, and He will dispel them. "You are learning the art of soul-winning. You are a tyro. God can make you an expert. Give Him a fair chance by perseverance. Pray, plan, push, persevere. You can win. God wants you to succeed. With a consuming passion for souls you will break through inexperience, mistakes and hindrances, and march on in glorious triumph. Cultivate this burning love for the lost until it comes all thought, aways all purposes and affections, and your ministry will attain the highest success. In the faithful pursuit of winning souls you will learn better counsel than man is able to give you. The secret of the Lord will be discovered."

These are solemn words. They come to our ministry as the last message of our departed comrade. Through the book it may that, like Samson, he will slay more in his death than in his life. While we mourn our loss, let us rejoice that he was with us so long. He at least is satisfied.

Dr. Peck was a great lover of our hymns. Bonar of Scotland has written one that might well be sung as his requiem today. It is upon the text: "I shall be satisfied when I awake with Thy likeness."

"When I shall wake in that fair morn of morn,  
After whose dawning never night returns,  
And with whose glory day eternal burns,  
I shall be satisfied."

"When I shall see Thy glory face to face,  
When in Thine arms Thou wilt Thy child embrace,  
When Thou shalt open all Thy stores of grace,  
I shall be satisfied."

"When I shall meet with those that I have loved,  
Gleam in my eager arms the long-removed,  
And find how faithful Thou to me hast proved,  
I shall be satisfied."

"When I shall gaze upon the face of Him  
Who for me died, with eyes no longer dim;  
And praise Him in that everlasting hymn,  
I shall be satisfied."

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## Our Book Table.

A Constitutional History of American Episcopal Methodism. By John A. Tigert, D. D. Harbree & Smith: Nashville, Tenn. Price, \$1.50.

Dr. Tigert's book is at once a history and an argument: A history as it furnishes a variety of interesting and often new facts, and an argument as seen in the selection, juxtaposition and manipulation of the facts. In becoming a historian he unfortunately does not cease to be an advocate, showing great expertness in weaving into the web of facts his own interpretations, and then passing them over as grave historic judgments. As a constitutional historian he is defective in the true historic sense. The judicial equipolse, the breadth of view, the capacity to appreciate all sides of a question and to hold the balances even against prejudice and predilection, are conspicuously wanting in him, if we may judge from his book. Facts are seen through a colored medium and viewed from a single standpoint. The world moves on, but the author remains stationary. As he has not traveled away from "the forties," his historic deliverances are reckoned from that notable and stormy decade. In reading him, we are often reminded of the venerable documents of fifty years ago. The fresh flow of new ink cannot deceive us as to the obsolete ideas underneath; old things constantly start up from under the mellifluous sentences of the modern historian. The history, when carefully examined, is found to be the ecclesiastical lawyer's brief, with an imposing title prefixed.

The defect of the book comes out in the first sentence: "Since 1744 the two constant factors of Methodist polity, (1) the superintending and appointing power, and (2) the consulting body called the Conference, have been continually operative." These he regards as fundamental and constitutional. As either of these factors is modified, the whole system is changed. The quiet assumption that these factors are balanced and co-ordinate forces; that they must exist side by side with somewhat equal vitality and inherent energy; that the appointing power has rights ranking with the Conference and enabling it to stand on its own base, runs through the entire book. The assumption is untrue to the facts of history. These were never balanced and co-ordinate factors; one or the other has always been exclusive in its high claims. Look a moment at the facts of history.

From the establishment of the Conference in 1744 to the execution of the "deed of declaration" in 1784, John Wesley was the highest authority in universal Methodism. His will was the supreme human law. Louis XIV. was not more absolute in France than was the founder in the societies of Methodism. He held more than imperial sway. In him was the absolute power; but it was power used so unselfishly and justly that men delighted to obey. But under the velvet glove was the iron hand. The centre of power was in Wesley. He was the substance, while the Conference was the merest shadow, phantom, simulacrum and intangible semblance. In an important sense Wesley was the Conference. The preachers came at his call and subject to his order; they came for counsel, not to vote. In America down to the date of the Christmas Conference in 1784, the control of the founder was as absolute as in England. Through the broad realm Wesley's word was law. So far as any original authority is concerned, the American Conferences of the period were mere preachers' meetings, centres of goodly fellowship, nothing more.

But on the assembling of the Christmas Conference all this was changed. Wesley had been the substance, and the Conference the shadow; but now the Conference became the real and supreme substance, and Wesley the shadow. The founder was now allowed to give counsel and advice, and the Conference could accept or reject as it pleased. The Conference accepted Thomas Coke as superintendent and Richard Whatcoat and Thomas Vasey as elders; but when Wesley, in 1787, requested the election of Whatcoat as a superintendent, the request was refused and the name of Wesley was stricken from the American Minutes. This act was a full declaration of independence. The Conference, in its very organization, became the supreme governing body in American Methodism. What Wesley intended in the reorganization of 1784 is not material to the case; what the Conference voted, and that only, became law. The ordination of Coke by Wesley did not make him an American bishop; the ordination was worthless until the act was ratified by the vote of the General Conference. That vote made him a Bishop in the Methodist Episcopal Church; without it his authority would have been unrecognized, for the Conference had supreme legislative, executive and judicial authority to govern the church. It alone could make rules and regulations and select the agents for their execution. The agencies created by the Conference could be controlled by it.

To this rule of subordination our author would make an exception in favor of the bishops, who are regarded as a co-ordinate branch of the government. The founders and fathers of the denomination were strangers to this view. They regarded everybody in the church as subordinate to the supreme governing body. As to the bishops, Coke and Asbury, in their "Notes on the Discipline," declare: "The American bishops are as responsible as the other preachers. They are perfectly subject to the General Conference." So far from being a co-ordinate branch of the government, they are placed under its authority and ordered to obey.

But the burden of Dr. Tigert's book is to show that the subordinate factor, the episcopacy, is

co-ordinate with the governing body—a view we cannot in the least sanction. The bishop is the creature of the General Conference; and what the Conference can create, it can also destroy. The power to do the one confers the indefeasible right to do the other. To make good this theory of the Church South, he appeals to certain precedents in the earlier, undivided Methodism. But the precedents he claims are exceptional and not representative facts; they are facts, so far as they are facts at all, in contravention of the fundamental principles of the church.

The author makes very much of the authority Mr. Wesley communicated to the American bishops. But, as we have just said, Wesley's ordination was not a material matter; what made Coke, as well as all his successors, American bishops, was the election by the General Conference. The election was the material element in the case, the ordination a mere incident.

In 1807 four of the seven Conferences voted in favor of a delegated General Conference. New York, New England, the Western, and South Carolina voted solidly for the new measure, while Philadelphia, Baltimore and Virginia opposed the centralization of power. The instance can hardly be claimed as a Southern against a Northern vote. The centre voted against the extremists, for the reason that the central Conferences, which could always be present in the General Conference, felt no such need of a representative body as did the extremists.

But Dr. Tigert's controlling precedent is found in the struggle over the elective presiding eldership in 1820-24. The resolutions in favor of electing presiding elders, passed by the Conference of 1820, were suspended by the same body until 1824. In the interim Bishop McKendree took the resolutions around to the Annual Conferences—a proceeding disapproved at the time even by that high churchman, Rev. Joshua Soule, as a stretch of episcopal prerogative. The General Conference recommended that a test of constitutional questions be found in the Annual Conferences, but the measure was lost before those bodies. In this troublous period of 1820-24, the author claims that "the work of division" between the North and the South "was really accomplished," thus antedating the division a score or more of years and finding the cause of division in the constitution rather than in slavery. Even if his view be conceded, the difficulty is only removed a step further back. What made the difference of view, on the constitution, between the North and the South, was the slave institution.

In conclusion, we must regard Dr. Tigert's book as an attempt to read into the history of the Methodist Episcopal Church the interpretations of the Church South. The book is really an electioneering document rather than a grave constitutional history. The author is in search of valid reasons for the continued independent existence of his church. In these days of widespread liberty, it does not sound well to say a Christian church is based on its defence of human slavery; to say the separation is based on constitutional views will sound much better. We approve his taste, but cannot concede that he has made out his case. His facts are non-representative, and in so far worthless. The facts that establish a constitutional interpretation must be facts in harmony with the principles of the constitution itself.

The book has some new, though not revolutionary facts, is spiritedly written, and, while wrong in its main purpose and purport, has some interesting and suggestive chapters. But want of space forbids further enlargement.

The Epistles of the Apostle Paul. By G. G. Findlay, B. A. Wilbur F. Ketchum: New York. Price, \$1.50.

Dr. Findlay's work is one of the best of the kind. As an introduction, it furnishes, in a clear and compact form, all the important facts about the man and his works. The results of wide and careful investigation and much learning are given instead of the processes. The chapters are continuous and readable. The book will prove acceptable and useful to both preachers and teachers in the Sunday-school. The wheat is sifted from the chaff and prepared for easy and profitable use.

The Mystery of Abel Forefinger. By William Drysdale. Harper & Brothers: New York. Price, \$1.50.

"Abel Forefinger," one of the volumes in "Harper's Young People Series," is a tale of adventure in the West Indies. The author knows how to raise and maintain expectation. The interest in the search for Abel Forefinger is kept up from the first day to the last. In the long cruise from island to island the reader is able to make the acquaintance of most of the natural and artificial curiosities of the region. The best evidence of the value of the story is found in the interest with which the narrative is followed by the young. We have heard it read to a child who followed the unfolding with the utmost enthusiasm.

## Magazines.

—Music for May has a symposium on "Piano Touch," participated in by Carl Faellen, Constantin Sternberg, W. H. Sherwood and others. Marion Dickinson has a complete story, "A Cello." The number has other good material. The frontispiece is a portrait of Emil Paur. (Music Magazine Publishing Company: Chicago.)

—The Review of Reviews for May has every matter of the hour worth knowing. It contains a résumé of the best. The death of David Dud-

ley Field serves as a text for the four brothers. The character of Kossuth is ably given, with portraits. The "Progress of the World" contains all the news worth keeping. "The Leading Articles of the Month" gives important snatches from the reviews. (Review of Reviews: 10 Astor Place, New York.)

—The Methodist Magazine for May is unusually good. The editor continues his delightful sketches of "Tent Life in Palestine," and gives us the "White City through the Camera." W. H. Stead has an appreciative and admirable sketch of Lady Henry Somerset. Mrs. H. L. Platt gives a brief biographical and characteristic notice of David Brainerd, the missionary to the Indians. "Leopold, Duke of Albany;" "The Singer from the Sea;" "How to Provide Work for the Unemployed;" and "The Tyrell Explorations of Territory West of Hudson's Bay," are among the other articles. (William Briggs: Toronto.)

—Living Words is the name of a new monthly journal of religious thought, homiletic literature and practical suggestions for Christian work. The opening number presents a bright and attractive appearance, its forty octavo pages being filled with interesting and valuable matter adapted to the wants of the preacher. The magazine has a good title, makes a fine appearance, and gives promise of filling an important niche in homiletic literature. (Living Words: 67 Fifth Avenue, New York.)

—Scribner's for May presents a list of valuable articles. Philip Gilbert Hamerton has a characteristic article, "A Corner in the Market." Edwin Lord Weeks gives "Some Episodes in Mountaineering." Cable has another chapter in "John March, Southerner." Octave Thanet gives sketches of provincial "American Types." William H. Bishop continues his story, "A Pound of Cure." Paul Ford gives some account of the "New Portrait of Franklin." The last contributed article is by F. J. Stimson on the "Ethics of Democracy." (Charles Scribner's Sons: New York.)

—The Atlantic Monthly for May contains a dozen or more articles on a variety of subjects. Margaret Deland furnishes another instalment of "Philip and his Wife." Frank Boiles describes mountain scenery in "From Blomdon to Smoky." Gilbert Parker talks about the edges of the labor question in "The Three Commandments in the Vulgar Tongue." "Talk at a Country House," "Behind Hymettus," and "Egotism in Contemporary Art," follow in order. Justin Winsor and John Fluke have each an article on "Francis Parkman, the Historian of French America." "The Ethical Problem in the Public Schools," is discussed with a good deal of vigor and discrimination by William F. Bloem, jr. (Houghton, Mifflin & Company: Boston.)

—An attractive portrait of Celia Thaxter, the poet and gardener of Appledore, Isle of Shoals, is the frontispiece to May Book News. Olive Thorne Miller is also pictured in the columns. Accompanying articles describe the literary methods of these interesting writers. Several other sketches give timely information about rising authors, popular here and in England. The number is illustrated with numerous pictures from the latest publications. Book News offers the most complete résumé of the month's happenings in the book world to be had at the price.

—The Cosmopolitan for May contains a valuable list of articles. The likeness of Miss Ellen Terry is given in the frontispiece. Henry H. Barroll furnishes an interesting description of "Siam and the Siamese." John L. Wood's "Silver King at Home" contains a description of the angler's sports. "England's Latest Conquest in Africa" is an account, by Claire A. Orr, of the Metabole country below the Zambesi. St. George Mirart, since the Pope called a halt in science, seems inclined to dwell on religion. "God's Will and Human Happiness" is his topic in this number. James Whitcomb Riley and Edith Thomas furnish poems of interest. (Cosmopolitan: New York.)



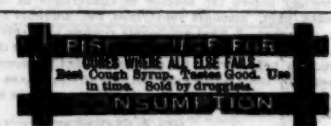
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## Obituaries.

**Cobb.**—The M. E. society and the community at Island Pond realized a cloud of sadness resting over them Sunday, April 1, 1894, in the death, from consumption, of Mrs. Laura L. Cobb. She became a Christian in early life and joined the M. E. Church in 1877. She was successful in developing a sweet, lovable and Christlike character. In her illness she was cared for by her near friends, who watched with all tenderness to supply every need. She leaves a sorrow-stricken husband who has been an example of devotion. With all assurance she looked forward to her heavenly mansion. May we meet her there! Geo. O. Howe.

**Magoun.**—In Marshfield, Mass., on Thursday, April 12, 1894, there passed peacefully away from earth Mrs. Eliza S. Magoun, in her 86th year.

Mrs. Magoun and her late husband, Luther Magoun, were faithful Christian people and loyal, self-sacrificing members of the Methodist Church. In their early married life they quite frequently had at their home in the old Magoun homestead in North Pembroke the famous pioneer Methodist preachers of the South Shore—Elder Hyde, Frederick Upham and Father Taylor. They were both neighborly acquaintances of Daniel Webster.

Mrs. Magoun was born and reared a Congregationalist in the days when the pulpit of that communion believed and preached the hard, gloomy doctrines of predestination and infant damnation. Mrs. Magoun, being a woman who thought for herself, could not accept these doctrines, and so found in the early itinerant preachers her spiritual fathers and became a Methodist.

She died as she had lived, thinking of others and with an unflinching trust in her God and Saviour. G. H. H.

**Jones.**—Mrs. Charlotte S. Jones died at Hartland, Maine, April 20, 1894, aged 64 years.

Since early life she had been a faithful member of the Methodist Episcopal Church. During the fifteen years of her residence in Auburn she endeared herself to the hearts of many. She was devoted to her family, the church, and the best interests of society. Many servants of God enjoyed the hospitality of her home. Her presence and testimony could always be reckoned on at the social means of grace. She was ready to cheerfully sacrifice and labor for the upbuilding of the church. In temperance work her influence was felt. Like her Master she went about doing good.

Her character was gentle, patient, amiable and unselfish. Though at the end the faculties of the mind were somewhat clouded by the infirmities of the body, she died as she had lived, patiently resigned to the will of the Lord and trusting in the Saviour she had so long loved. We trust she has "passed through death triumphant home."

She leaves a husband, two sons and a daughter, who sorrow and yet rejoice. EVERETT S. STACKPOLE.

**Emmons.**—Oliver F. Emmons died at Moodus, Conn., April 14, 1894, aged 75 years.

Mr. Emmons was born in Moodus and was a well-known and prominent resident. He was twice married, first to Anna F. Potter, who died in middle life, and again to Sarah A. Goff, who is still living.

Brother Emmons was a staunch Methodist and always deeply devoted to the church. As a member and as an official he was self-sacrificing and consistent, active and spiritual, but never loudly demonstrative in speech or profession. He was pre-eminently a worker, hating idleness and loving truth and duty. Although during his last years failing health detained him from his customary activity, yet his love for Christ and the prosperity of the church was his crowning characteristic to the last. "Blessed are the dead which die in the Lord from henceforth: say, saith the Spirit, that they may rest from their labors, and their works do follow them." WILBUR C. NEWELL.

**Boyce.**—Mrs. Lydia F. Boyce was born in Strong, Me., April 19, 1810, and died in Skowhegan, Feb. 19, 1894.

She was a daughter of Thomas and Margaret Norton Day. She came of good Methodist stock. Her paternal grandfather was among the pioneers of Methodism in the Sandy River region, being converted through the labors of Jesse Lee. Her parents were godly people and old-time Methodists.

Sister Boyce was converted at the age of fourteen. Soon after, the family moved to Monson, Me.; subsequently, while a student at Foxcroft Academy, she united with the M. E. Church, retaining her membership till her decease. Soon after her marriage to Thomas Boyce—I think in 1844—they settled in Skowhegan, which was her home till her death, with the exception of a few years spent with friends in Dexter.

It is no exaggeration to say that she was a model Christian woman, a lady of intelligence above the average, a close student of the Bible, and well posted in Methodist history.

Three children—two sons and a daughter—were born to Mr. and Mrs. Boyce. The daughter died at less than two years of age; the oldest son at the age of ten; the remaining son just as he was entering upon manhood. Thus sadly were these parents bereft. Next the husband and father became broken in health and incapacitated physically and mentally. This imposed a great burden on the wife, but cheerfully and patiently she bore the task for several years, when he also was passed over, leaving the wife henceforth to walk life's journey alone; and yet not alone, for she trusted in Him who has said, "I will never leave nor forsake thee."

During all the years of her married life her home was a house of prayer. Three times a day, morning, noon and evening, God's Word was read and prayer offered. Owing to the feebleness of Bro. Boyce during the latter years of his life, Sister B. was denied the privilege of attending public services or social meetings and class except when the latter was often held at her house. At the time of the death of the little daughter, when a friend was extending his condolence, she said, "If affliction be necessary to keep me near to Christ, let it come." When death again came and took the son, he said, "Sister Lydia, you remember the remark you made when the little girl was taken; how is it now?" She replied, "I say so now." Her piety was not the flickering, flashy light, but constant, steady, increasing. Notwithstanding her many and great afflictions, she was never known to complain. She was always trustful and hopeful.

The last years of her life she was deprived of sight, but she had friends who read to her, and she kept up her correspondence by dictation. For seventy years she walked in the path of the just. "She died with the name of Jesus on her lips."

**Parsons.**—Elias Parsons died in Thorndike, Maine, Feb. 25, 1894. He was born in the same town Sept. 2, 1817.

For forty years and over, he has been an earnest Christian and member of the M. E. Church. He has always been a hard-working man, having brought up a family of six children—three boys and three girls. Two of the sons are dead, and the other lived with him and tenderly cared for him during his last years. He leaves a widow.

He has been broken down in health for the last five or six years, and the last year has been very feeble, suffering much from a most painful disease. Notwithstanding all, his faith was bright to the last. The writer will never forget a class-meeting held at his home a few months ago. When his turn came to speak, and he stood up by the side of his chair, his form towering above us all (for he stood 6 feet 7 inches in his stockings), his eye began to kindle, and he gave a ringing testimony to the goodness of God, and expressed a firm purpose to "continue to the end." A touching tribute to his memory is paid by the son, who said, "All I'll ask is to be as good a man as he." B.

**Critchett.**—Ass Critchett died at his home in East Boston, April 15, 1894, aged 72 years, 6 months. He was born in Epworth, N. H.

It has been said that the close of a man's life is the moment of greatest importance. We pity the one who has lived his threescore years and ten, and dies without being missed or lamented. Not so with the one of whom we write. He was naturally of a kind, noble, affectionate disposition, to which was added the grace that comes by faith in the Lord Jesus Christ; he was enabled to live not for self alone, but for others, taking great delight in sacrificing for them, and many will miss him in an unusual way. He loved the Methodist Church, of which he was a member for many years. Zion's Herald was ever an indispensable attraction in his home from week to week. Having lived in East Boston nearly fifty years, he was well known by a large circle, who will miss his genial presence. Honest and upright in his dealings, he had the esteem and confidence of all who knew him. Purity of heart and life he ever sought and loved.

A painful disease had fast hold of him, causing great anxiety at times for many months, as he grew weaker, till at last the summons came, and he was released from the tabernacle of clay, to go and be forever with the Lord.

He leaves a widow and two sons, with many relatives and friends, and the church, who do most sincerely mourn their loss. "Behold the upright, for the end of that man is peace." M. M. C.

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## Review of the Week.

Tuesday, May 15.

- The Senate passes a few paragraphs of the Tariff bill.
- Forest fires doing damage in Vermont, in Maine, and in this State.
- Dr. Talmage demands that \$250,000 be deposited in the bank for a new tabernacle and site as a condition of his remaining as pastor.
- Runaway accident at Brattleboro, Vt.; a teacher from Northfield Seminary killed and four of her companions seriously hurt.
- Harvard graduates to commemorate President Elliot's 25th anniversary by presenting him a \$2,000 gold medal on Commencement day.
- Brazil severs diplomatic relations with Portugal.
- Death of Prof. Henry Morley, LL. D., the distinguished English author and lecturer.
- The Chicago authorities order every person in that city to be vaccinated.

Wednesday, May 16.

- Four Harvard students drowned in Dorchester Bay Sunday by the capsizing of a yacht.
- A growing belief that the Brooklyn Tabernacle fire was of incendiary origin.
- The National Senate considers the Tariff bill; the House passes the Naval bill and takes up the Agricultural bill.
- A fire starts at the Baseball grounds in this city, and burns over nearly twenty acres of ground, destroying 164 wooden and 13 brick buildings, rendering homeless nearly 2,000 people; property loss nearly \$1,000,000.
- The leader of the Montana "Coxeyites" sent to jail for six months and forty of his confederates for two months, for train-stealing.

Thursday, May 17.

- Coal and lumber yards in Pawtucket burned; loss nearly half a million.
- The Norwegian liquor bill passes its first reading in the Massachusetts House.
- Brazilian troops defeated in a battle with the insurgents, with a loss of 140 men.
- The loss by the recent fire in the city now put at \$300,000.
- Excessive rains cause loss of life and a half million dollars in damage in Minnesota and western Wisconsin.
- Mr. Bayard intimates to the British government the desire of the Cleveland administration to withdraw from the Samoan agreement.
- Fifty-four seal poachers to be chased by the Bering Sea patrol fleet.

Friday, May 18.

- The Presbyterian General Assembly convenes at Saratoga; Dr. Mutchmore elected moderator.
- The National House passes the Agricultural bill.
- Ten persons killed and thirteen injured by a cyclone in northern Ohio; property loss large.
- Horatio W. Parker, organist of Trinity Church in this city, elected Battell professor of music in Yale.
- George Griffiths travels round the world in 64 days, 11 hours, 30 minutes.
- The National Senate orders an investigation of the charges of corruption and bribery made in connection with the Tariff bill.
- The most destructive forest fire in many years raging in western Rhode Island.
- Death of Rev. Dr. Edward Bright, editor of the New York Examiner; also, of Rev. Dr. J. O. Peck, one of the missionary secretaries of the Methodist Episcopal Church.
- Mosquito Chief Clarence brought back to Bluefields by a British war-ship.

Saturday, May 19.

- Five anarchists in Spain to be shot.
- Dr. Henry Meyer, of New York, accused of the murder of Ludwig Brandt to secure insurance money, found guilty in the second degree.
- Terrible gale in Chicago; many vessels driven on shore and lives lost; Ohio, Illinois and Indiana swept by the gale.
- The Senate continues work on the Tariff bill; the Legislative, Judicial and Executive bill before the House.
- A portion of Cincinnati slowly sliding down hill; hundreds of homes imperiled.
- Death in New York of Andrew J. Graham, author of the system of shorthand which bears his name.
- Twenty-two lives lost, six schooners destroyed, and more than a score driven ashore, constitute the record of the gale at Chicago, as far as known.

Monday, May 21.

- Death of Edmund Yates, the English author and editor.
- Students of Northwestern University rebel against Oxford caps and gowns.
- British steamer "Calisto" lost on the Newfoundland coast; the ship pillaged by wreckers, and the crew maltreated.
- The Juniata valley flooded; cities and villages partially submerged and great damage done.
- Prof. J. A. Dana, who has been in charge of the department of Natural Science for over fifty years at Yale, resigns.
- Mr. Hoar's bill for the suppression of lotteries passes the national Senate.
- Thomas Niles, of Roberts Bros., book publishers, dies in Italy, at the age of 59.
- Gilmanton Academy, N. H., burned.
- Emile Henry, the anarchist who threw the bomb in the cafe of the Hotel Terminus, Paris, Feb. 12, guillotined.



Baker Memorial Church, Concord, N. H.

**M**ETHODISM in Concord dates back only about seventy years. The first class was formed in 1823. The legal society was not formed till 1828. For the first fifty years of its history its growth was not large. True, the Biblical Institute located here for twenty years gave Methodism much spiritual and intellectual power; but the Institute was an absorbent, and added little to the material prosperity of the church. When the Institute was removed to Boston, twenty years ago, Methodism had to represent it in this city only one small wooden church valued at \$7,000. This, however, has since been remodeled, and is now a commodious and pleasant house of worship.

In 1874 a colony numbering about one hundred members went out from the First Church and formed the Baker Memorial Church. The name was fitting, in honor of Bishop O. C. Baker, who died in this city three years before, honored and beloved by the whole church, which he served in its highest office for nineteen years. For about two years the new society worshipped in Phenix Hall. Meanwhile an eligible site for a church was secured and on it a neat chapel was erected, which was dedicated in 1876. In this the church has worshipped and grown for eighteen years, looking forward meanwhile to the erection of the new edifice on the corner reserved for the purpose. It has had a "bright succession" of pastors. Not the least among them all, so characterized, was the present editor of ZION'S HERALD. The following order and time of their services is of interest: M. W. Prince, 1874-'77; W. Eakins, 1877-'79; C. E. Hall, 1879-'81; Charles Parkhurst, 1881-'83; W. M. Sterling, 1883-'85; G. W. Norris, 1885-'88; D. E. Miller, 1888-'90; C. W. Bradlee, 1890-'92; G. M. Curl, 1892-'94.

Through all these years pastors and people have been unitedly hoping and planning for the period which dawned upon them Wednesday, May 15, in brightness and beauty.

The church fronts on State Street, which is one of residences, churches, government and other public buildings. It has a frontage of 60 feet, and extends back 60 feet to a junction with the chapel on Warren Street. The general style is Gothic. The walls are brick, with sandstone trimmings. The spire above the roof is of wood,

arranged for a bell, and rises to the height of 110 feet. The interior is attractive and commodious. The walls are adamant, and the wood finishing of North Carolina pine. The walls and ceiling are frescoed, and the latter is broken by groined arches, from the four pendants of which are heavy combination gas and electric lighting fixtures. There is also a chandelier pendant from the centre. The light of day is admitted through stained-glass windows. Two of these are beautiful, costing \$500 each. One is in memory of Rev. Eliza Adams, D. D., and was given by his daughter; the other is in memory of J. B. Rand, and was contributed by his widow and daughter. Two entrances are provided, one under the tower and the other at the opposite left-hand corner. The seating capacity is about 500; but the church is connected with the chapel by folding doors, which, when opened, add greatly to the size of the auditorium. Over the pastor's room, back of the pulpit, is the organ-loft containing a new, grand pipe organ. The choir loft is on the right of the pulpit. The new edifice is one of which the people of this church and of the city may well be proud.

The dedicatory services were attended by crowded congregations. Dr. Charles Parkhurst, former pastor and now editor of ZION'S HERALD, preached, at 2 o'clock in the afternoon, a strong, thoughtful, forcefully illustrated sermon on "Judaism and its Christian Parallel." In the evening Bishop Foster delighted his audience from the beginning to the end by his clear analysis, great thoughts and fundamental, with respect to God as a Father of love, and to His children and their privilege to dwell in love.

Rev. G. W. Norris skillfully managed the finances, securing almost \$1,400, so that it is thought the church will not be burdened by any additional debt by reason of the erection of this structure. It is a pleasing fact that all the subscriptions are gifts, and the pews are the property of the church and not of the subscribers. For this fact (a change from former plans), and for the consummation of this enterprise, much credit is due to the pastor, Rev. G. M. Curl, as well as to all the subscribers.

With the dedicatory service, conducted by Presiding Elder S. C. Keeler, closed a most delightful day, and one ever to be remembered in the history of this church. S. C. K.

## A NEW UNIVERSITY SETTLEMENT BUILDING.

**A**T the last meeting of the Boston Missionary and Church Extension Society, a committee was appointed to consider the subject of an Epworth League building for the work of the University Settlement, and to devise plans for securing it. As members of that committee, we have given the subject our earnest thought and careful examination, and are thoroughly persuaded that such a building is imperatively demanded by the present needs of the work, while it would open to it new and greater possibilities of usefulness.

Such a building should provide for the varied forms of Christian and philanthropic effort which are combined in this work. The basement could be occupied by a gymnasium, bath-rooms, cooking schools, trade-schools, etc. On the first floor might be placed a cheerful and commodious chapel, together with class-rooms for the varied work of secular and religious instruction of the various nationalities which fill the week-days as well as Sundays, and the evenings as well as the days. The second floor could be given up to the Settlement parlors, dining-room, kitchen, superintendent's room, club rooms, etc. Here all classes would meet, and the inspiring object

lesson of clean American home life could be presented. The third floor should be given to the Settlement workers. Here would be their living rooms and their sleeping apartments, and here they could secure, when desired, that privacy so greatly needed, though now in great measure denied them. The fourth floor could be devoted to a "baby-fold," where destitute little children, orphans or deserted, might come until better and permanent places could be obtained for them.

One who is especially interested in this form of Christian benevolence has already agreed to give \$5,000 to build this section, and \$5,000 more to endow this feature of the work, provided that the whole building is erected. The plan of the building thus briefly sketched is only a provisional one. Many and important changes may be made before the final plans for the building are adopted. This will serve, however, to suggest what is needed. To purchase land in a desirable location and to erect such a building will cost not less than \$65,000. In the judgment of the committee no very definite steps in this direction can be taken until at least \$25,000 is raised. The demand is urgent. The call is loud. The work of the University Settlement must practically be at a standstill until this building is provided. With the erection and occupancy of such a building, it will enter upon a new and broader sphere of usefulness and blessedness.

Will not the Methodists of Boston, of Massachusetts, nay, of New England, prove alike their Christian wisdom and consecration by providing at once the \$25,000 needed to initiate this movement? No better investment of the Lord's money, none promising ampler returns, it seems to us, could be made. Have we a right to withhold it?

OLIVER H. DURRELL.  
EVERETT O. FISK.  
ALBERT R. WHITTIER.  
REV. C. F. RICE.  
REV. GEO. SKENE.  
REV. GEO. W. MANSFIELD.  
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## NORTHERN STEAMSHIP CO.

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